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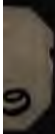
MODERN READER'S BIBLE



UTERONOMY

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October 14, 1926

The Modern Reader's Bible

Deuteronomy

The MC Co

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THE MODERN READER'S BIBLE

A SERIES OF WORKS FROM THE SACRED SCRIPTURES PRESENTED IN MODERN LITERARY FORM

DEUTERONOMY

EDITED, WITH AN INTRODUCTION AND NOTES

BY

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INTRODUCTION

IT is not an exaggeration to say that no work of literature which has ever appeared has produced a greater sensation than the *Book of Deuteronomy*. Every one knows the romantic episode of its first appearance in history — a discovery, or a rescue from oblivion which would be the equivalent of a discovery. King Josiah with youthful fervour is meditating a repair of the temple; the treasury is cleared out, and in it is found 'a book.' Whether this was *Deuteronomy* itself, or a larger roll including it, we have no means of determining; but it was certainly the contents of *Deuteronomy* which produced the effect that followed this discovery. The book was read before the king; he rent his clothes as he listened; a thrill of horror went through the nation at the denunciations of woe against idolatry coming to light when the idolatry was fully established in the land. There ensues the most sudden reformation movement in all history. First there is the great gathering in the temple, "all the men of Judah and all the inhabitants of Jerusalem, and the priests, and the prophets, and all the people, both

small and great." The book is read before them; they enter into covenant with the Lord, the king leading them from his lofty platform. Then they turn to a fury of purging zeal: there is breaking of idolatrous vessels, shattering of obelisks, defiling of high places throughout the land and slaying of their priests. Then with a recovered sense of national purity the people feel able to keep the feast: "surely there was not kept such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah."

From an external reformation the masses of the people soon fell away. But the effect of *Deuteronomy* was not transient. It henceforward became the chief religious literature of the people of Jehovah. Every true Israelite recited one of its chapters as his daily devotion. The most spiritual of the prophetic writers are deeply imbued with its thought and its expressions. Alike the polished Amos and the rugged Hosea reflect the influence of *Deuteronomy;* Isaiah and Ezekiel show traces of it; the writings of Jeremiah are saturated with it through and through. When, centuries later, the great prophet of Nazareth appeared, even to him *Deuteronomy* was the great book of the law. Its phraseology weaves itself into his speeches, and it is almost invariably from this one book of the law that he quotes. Sentences of *Deuteronomy* rise instinctively to his lips as weapons with which to repel the tempter. And when he sums up the whole

of God's law to his chosen people in two words, it is the central sentence of *Deuteronomy* which he cites as "the first and the great commandment."

In the critical discussions of our own day it is again *Deuteronomy* which is the chief storm centre around which controversy rages. And here I should like to say that this book affords a specially clear illustration of the principles of treatment underlying the Modern Reader's Bible. I have explained in previous volumes that this series excludes, not only theological questions and religious dogma, but also questions of historic criticism. To this last objection has been taken: it has been pronounced unsound to dissociate literature from history. Of course, in one sense of the term no one proposes to separate them. No one suggests that an individual reader, because he takes an interest in a purely literary treatment of a work, should therefore be debarred from also taking an interest in its history. No one disparages the importance of historic criticism: the questions of history raised by biblical criticism are not so much important as inevitable. I do not even say that historical investigations into ancient documents are without results on purely literary appreciation, though I do believe that this particular element of literary study has been overestimated. Historic criticism deals with questions of authorship, and with the connection between a work of literature and its age. But I have long been of the opinion — though it is an unfashionable one — that it

is a disturbance to literary appreciation to have the personality of an author interposed between the reader and the work he is studying. For myself I desire such a study of Shakespeare's plays as would be unaffected in a single detail if it could be proved that the plays were written by Bacon; nor can I see that the orations of Moses in *Deuteronomy* become one whit less eloquent if it be shown that the Moses of history had nothing to do with them. And even as regards the light thrown upon a work by its historical surroundings, though this may be considerable, yet it is least important just where the literature is most worthy of study. Lesser works may owe much, or even all, to their historic setting. But the masterpieces of literature, which are for all ages and all peoples, carry within themselves light enough for their interpretation.

But what I am most concerned to insist upon is that historic and critical analysis on the one hand, and literary appreciation on the other hand, should not be united in the same treatment. A specialist, who is devoting a large amount of time and attention to a confined field, may be able to hold the two side by side. But the general reader, whether he be reading merely for pleasure, or studying a work as an item in universal literature, ought to take his criticism and his literature separately; like oil and water, they are alike essentials of life, but they will not mix. When literary appreciation and critical discussion come together, it is the literature that goes to the wall.

Does any one suppose that a play of Shakespeare could hold its own if the curtain had to descend two or three times on a scene, while Dr. Furnivall and Professor Dowden came forward to discuss whether the scene were Shakespeare's or Fletcher's, or whether Middleton might not have had a hand in it? Must the Porter in *Macbeth* wait for his cue until Dr. Furness has had time to enumerate before the audience the 'best views' from Coleridge to Hudson on the question whether such jesting was worthy of Shakespeare? Yet to ask this is not to doubt the value of such discussions in their proper place. When criticism has finally settled the matter, let us strike the passage out altogether; but until we are prepared for this, let us have it without a hint of interpolation. And if any one objects that my parallel is an exaggerated one, I reply that the very objection is fresh evidence in favour of my contention. It is only because the text of Scripture has been so broken up and overlaid by commentaries that it seems unnatural to go to the sacred writers for the same intensity of literary effect for which we look in Shakespeare.

To some it appears like a plea in favour of looseness and inaccuracy thus to advocate a study of literature from which one of the forces determining literature has been designedly excluded. They forget the other kind of looseness and inaccuracy that comes in when two incompatible treatments are mingled together. For is there any element of accuracy more fundamental than perspective? Yet critical

studies by their very nature tend, while they are in progress, to distort literary perspective. The disputableness of a detail is by no means in proportion to its intrinsic importance. Yet the historic analyst — on pain of inaccuracy — must do the detail justice to the full extent of its difficulty. When he has finished, the small has been expanded, as regards demand on mental attention, to the dimensions of the great, and perspective is upset. The impression of the whole has been disturbed like the disturbed consciousness of a man with a trifling ailment: in fact his nose is slightly swollen, in feeling he is all nose. More than this, the perspective of historic and of literary treatment are two different things, and the *Book of Deuteronomy* is an excellent illustration of this. When I turn to a modern critical work dealing with this portion of the Bible, I find three-fourths of the discussion or more concentrated upon the 'Book of the Covenant,' and the difficult questions which it undoubtedly raises; the rest of *Deuteronomy* is merely paraenetic matter which can be despatched in a few pages. But when one approaches the volume as part of world literature, it is this 'merely paraenetic' matter which becomes the one claim on our attention — the orations culminating in song which no other oratory has ever surpassed; while from this point of view the 'Book of the Covenant' may be relegated to small type, as a document to be taken as read. Again, the 'structure' of *Deuteronomy*, from the standpoint of

historic criticism, is (so to speak) a horizontal structure —elements drawn from different sources running side by side; the literary is a vertical structure — the succession of parts from beginning to end. Neither treatment is more accurate or more important than the other; they are merely different.

I go further, and lay down that the purely literary examination of an ancient work is a necessary stage in its historic discussion. The literary treatment takes a work as it stands; history goes behind this to inquire by what means it has obtained its present form, and accordingly what authority it carries. In the case of *Deuteronomy* the historic analyst must determine whether it was written by the author traditionally associated with it, or by some different author, or written by an author and modified by an editor, or whether it may not have been compiled from various sources. But whichever of these alternatives proves true, there must be a somebody who is responsible for the book in its present shape. As a literary student I desire to get at the point of view of that somebody — author, editor, or compiler — or rather at the point of view of the readers to whom he presented the book, and I desire to see it as they were intended to see it. For no one suggests that *Deuteronomy* was received by the people of its age as a compilation; that their interest was historic and not literary; that the impression which created a religious revolution was an enthusiastic discrim-

ination between D and JE. It is the aim of this series to put the present-day reader into the position of the readers who received the successive works of Scripture. To print the work as it stands is not sufficient, for the mental attitude of our readers has changed, and expects more than was expected in antiquity: to disappoint this expectation is to create a false and inaccurate impression. *Deuteronomy* (to take a slight illustration) has several passages which its text presents as parentheses, whereas a modern writer would have made them footnotes; a modern reader dealing with the exact text gets an impression of awkwardness of style, where there is nothing but difference of page setting. When by various methods a reader has been able to come to an ancient work with no merely accidental obstructions of form to divert his attention, and when he has, without distracting questions of correlative interest, been able to follow it from beginning to end, and take it in as it stands, then and not till then is he in the position for further inquiries as to its origin and history.

This plea for independent literary study is not mere theorising. It is a consideration thrust upon me by experience, by my own personal experience, and experiences I have gathered as a lecturer on literature. The splendid critical enterprise of our times, whatever it is destined to achieve in its own field, has yet by an oblique effect tended to retard rather than stimulate the literary enjoyment of the sacred books. It is a thing just calculated to

foster that which is the great literary weakness of our age. The enormous multiplication of reviews and magazines on the one hand, and on the other hand the totally inadequate training in literature offered by universities and schools, combine to produce a tone of mind that prefers reading about literary works — which is easy — to reading the literature itself — which will often need strained attention. So biblical criticism is ready to hand and in full currency; but to drink in the beauty and impressiveness of the sacred writers at the fountainhead is not a popular occupation. I have known persons of culture, who could have given off-hand a very fair statement of the difficulties of the Deuteronomic covenant, yet hear with astonishment a reference to *Deuteronomy* as oratory, and turn to certain neglected chapters to see if there were any foundation for this. I have known a man of considerable literary taste, in arranging a programme of lectures in biblical literature, strike out *Deuteronomy* as a 'dull book.' I quite believe that this interference of criticism with literary appreciation is no more than a passing phase of its progress. And meanwhile the Modern Reader's Bible attempts to do something towards redressing the balance between the two: laying before the most general reader works of Scripture to be interpreted from themselves, without the distraction of critical difficulties, and with such illumination as comes from adjustment between the spirit and the form that is presented to the eye.

Deuteronomy then, as a literary work, is a collection of the Orations and Songs of Moses, constituting his Farewell to the People of Israel. This much is obvious. It is true that the prefatory matter connecting the various parts presents, even from the literary point of view, obscurities which are not easy to understand. I have endeavoured to deal with these in the notes. Here I would speak of only two points: the splendour of the oratory in itself, and the further interest, separating this from every other collection of speeches, connected with the mode in which the parts are united into a succession.

In dealing with oratory it is natural to speak first of the correlation of sentences. What in other departments of literature is subordinate, here comes to the front; as drama presents a scene in the medium of dialogue, so the medium of rhetoric is the concatenation of sentences. The 'rush of speech' which belongs to oratory is in this book seen in its perfection: yet is always held in perfect command. The speaker will begin in the simple style of historic survey, entirely free from the straining after effect which makes a speech all peroration. But when the feeling rises — when Moses tells of all the way the Lord has led the people in the wilderness, or depicts the bright prosperity of life in the good land, or contrasts with recurrent rebellions the simple requirements of service and love — the musical poise of sentences lays hold of the reader. As *the motion of a vessel* in a long voyage continues itself

in the traveller's brain after he has landed, so no one can read *Deuteronomy* through without the swing of its sentences being felt even when there are no words to fill them out. And when the orator's passion rises to a climax, we have a breathless torrent of woes sustained to a length without precedent in the literature of denunciation. I am tempted to a personal reminiscence. When I was a beginner in literary studies I recollect setting myself as an exercise to read through on three successive days, each at a single sitting, an oration of Demosthenes, one of Burke, and the *Book of Deuteronomy*. I would not be understood as recommending such comparisons of merit, but I well recollect the feeling I had at the time that neither of the other two rose to the oratorical level of the speeches of Moses.

But oratory does not consist merely in sentences: it has a soul as well as a body. In the thought of this book what is most impressive is a strange clash between opposing tides of feeling. On the one hand *Deuteronomy* has been well described as the most spiritual book in the Old Testament. In common with a few of the psalms, and the loftier parts of prophecy, it breathes an ardent love to the invisible God, a spiritual awe of the unseen I AM, a heart religion penetrating through the surface of duties to the spring of holy motives. The speaker may well have been in the mount forty days and forty nights: his speech shines as well as his face. All this is true; but on the

other hand it is true that nowhere else in Scripture does the utilitarian side of religion appear so nakedly stated or so urgently pressed. When a proverb declares that the way of the wicked is stumbling, or unites righteousness with all good things to enjoy, it comes as a general statement, and may mean no more than that the God of providence is also the God of morals. But Moses holds out direct material consequences in all their details. When he threatens, he almost catalogues the plagues and diseases that will follow disobedience; when he promises, he speaks in set terms of the basket and the kneadingtrough, of vineyards and fig-trees, and increase of cattle and sheep. He even goes so far as to draw attention to the difference between the Egypt from which the people have come out and the land of promise to which they are journeying: how that the fertility of Egypt lay in the diligence of those who cultivated it, while Canaan, as a land of hills and valleys, was at the mercy of the God of heaven's rains, and disobedience to his service would mean a heaven shut up and barrenness of soil. Whence this close union between the highest spirituality and the appeal to the lower motives? It lies in that which makes the supreme interest of this book, — the personal position of the Moses of *Deuteronomy*. In himself he is a lofty, spiritual nature, yearning with a parent's love to the people he leads. But this people a long experience has revealed to him as incapable *of rising to his spi*ritual plane; a people yet in the child-

hood of what we call real life, to be enticed with promises and frightened with threats. And alternately he pours his spiritual fervour into their dull ears, and then falls back helplessly on to the material considerations which alone will move them. Moses "whom the Lord knew face to face" is a spiritual conception which tasks the imagination to take in. Moses as a lonely leader, yearning to impart himself to a commonplace people yet in the bonds of sense and fear — here is a human interest such as belongs to none other of the world's great orators.

There is something more even than this in *Deuteronomy*. It reflects not the whole career of Moses, but only its close. It is his Farewell to the people he has led. The personal situation underlying the succession of speeches is a situation of all the most pathetic. Moses alone realises all that the life in the promised land may be; and Moses alone of all the vast assembly is the one who will never see it. "The Lord was angry with me for your sakes:" this is the phrase under which the speaker veils the breakdown of his life task; this, with the thought that he must never go over Jordan, comes again and again as a pathetic break in the majesty of his periods. This situation, from its first appearance to its final consummation, makes the scope of *Deuteronomy*. Other books of oratory are collections of miscellaneous speeches, perhaps unified by some general period of history. Here a succession of orations is wrought into the dramatic catastrophe of a life.

The first oration is the beginning of the end. It is the Announcement by Moses of his Deposition from his office of Leader. He describes the accepted authority by which he led the people through the great and terrible wilderness; the rebellion against that authority at Kadesh-barnea, which brought about the thirty-eight years' wandering in the wilderness until the rebellious generation was consumed. But Moses himself had been entangled in the rebellious outbreak of his people; and then was made known to him his doom to leave the passage into the land of promise to another leadership. He describes again the new era that commenced with the crossing of the brook Zered, and how kingdoms went down helplessly before a people under approval of their God. And now we are allowed to see how the personal hopes of Moses rose with the successes of Israel, and he besought that the strong hand of God might achieve for him the sight of the land beyond the river; how he was bidden, Ask me no more of this matter; the Pisgah sight, but not the land itself should be his. So his leadership is at an end: the commandments of which he has been the interpreter can be no more added to nor diminished from: to obey them shall be Israel's wisdom amongst the nations. And the final thought is the 'jealousy' of the holy God — Moses himself has had to bow to it — which will brook no departure from his law. But with jealousy is found the *mercy that shall be* theirs in the future as in the past.

> For ask now of the days that are past, which were befor thee, since the day that God created man upon the earth, an from the one end of heaven unto the other, whether ther hath been any such thing as this great thing is, or hath bee heard like it? Did ever people hear the voice of God speak ing out of the midst of the fire, as thou hast heard, and live Or hath God assayed to go and take him a nation from th midst of another nation, by temptations, by signs, and by won ders, and by war, and by a mighty hand, and by a stretche out arm, and by great terrors, according to all that the LORI your God did for you in Egypt before your eyes? Unto the it was shewed that thou mightest know that the LORD he i God; there is none else beside him.

The second and third orations belong to the same day the great day which was in the life of Moses what in David's life was the inauguration of Jerusalem, or in th life of Elijah the sacrifice at Mount Carmel. The com mandments and statutes given by Moses from time to tim are now drawn together for the first time into a writte 'Book of the Covenant': and this is the day of its instal lation. Moses is to deliver the Book of the Covenant— so I read the indications of the prefaces — to the Levite and elders: the Levites to have the custody of the boo itself, the elders standing in the presence of the whol people as their representatives to receive the Covenan from Moses' lips. The oration which commences the da invokes the Great Name, and immediately places side b side with *the love of* that Name the love of the La

which the people shall have in their minds and hearts, speaking of it when they sit in their houses or when they walk by the way, when they lie down and when they rise up. The past of God-protected journeyings through the wilderness, the future of Divine discomfiture of the foe, pass alternately before us, each used to find fresh matter of urgency for obedience to the law. At the close there is a reference to the further ceremonial which will make the sanction of the Covenant. But at this point the lengthy Book of the Covenant is inserted, and it is to be understood that it is here recited, a prototype of a long series of periodical recitals in the days to come.

When we pass on from the chapters containing this Book of the Covenant, we seem to find arrangements in progress for the rehearsal of a great ceremonial. The ordinance laid down by Moses establishes the ceremonial of the Blessing and the Curse as an institution of the promised land. Meanwhile Levites are moving amongst the people, impressing upon them that they are that day become the people of Jehovah. Moses is seen arranging a division between the tribes who shall represent the Blessing and the Curse on the Gerizim and Ebal of the future. The rehearsal actually commences: curses in ritual form are chanted by the Levites, and the whole multitude answer Amen. But it is only a rehearsal; and *at this* point Moses stops the ceremony, and takes the *whole into his own* hands. In the language of oratory,

and not of ritual, he portrays the crowd of blessings. And then, in the full strength of oratorical denunciation, he goes again over the ground of the curses. Three times in this most terrific of speeches does the wave of holy passion rise and fall. At first the exuberance of the woes enumerated overpowers our attention; the musically parallel sentences, which in other speeches make perorations, here come for intervals of relief. Another stream of denunciation brings the serving the LORD with joyfulness, and with gladness of heart by reason of the abundance of all things, into contrast with the serving of the enemy in hunger, and in thirst, and in nakedness, and in want of all things; and the siege laid by this mystic enemy is extended in picture to the last horrors the mind can conceive. Yet another flood of speech begins with the 'glorious and fearful' Name; and there passes before us the fading of the life of promise into plagues and exile; in exile the trembling heart, and failing of eyes, and pining of soul; until for a final climax the original salvation of Israel is reversed in a voluntary returning to the land of bondage, the people selling themselves to their enemies for bondmen and bondwomen, — a climax yet more final than this, for "no man shall buy you."

The fourth oration has the same locality, the same audience, and the same general appeal. Yet it is distinctive. Between Orations III and IV the book takes the greatest stride that can be taken in religious development,

the advance from merely national to personal religio
Moses reviews the different orders of people before hi
all assembled to make covenant with God: heads, tribe
elders, officers, all the men of Israel, the little ones, the wive
the strangers: he thinks of others who shall hereafter tal
part in such solemn acts. His appeal is, whether there l
any man or woman, any family or tribe, nourishing evil
their hearts, and trusting to escape in the general righteou
ness. He proclaims how the sinful individual shall l
separated for evil, the land of a sinful tribe overthrow
in a curse. But he adds words of mercy; he urges ho
the word is not afar off but in the mouth and heart
the people; and he makes solemn appeals to choose li
and not death. There remains the sad personal farewel
though Moses speaks of his failing frame, none but worc
of strength and courage are on his lips as he installs Joshu
in his place, and retires from his leadership for ever.

From the parallelism of oratory we rise to the paralle
ism of Hebrew verse, and Moses seeks to embalm in poetı
the message of his life to Israel. Round the central thougl
of the Rock of Israel, immovable in his faithfulness an
judgment, we have successive pictures of Divine tenderne
and rich bounty, of Jeshurun waxing fat and kicking,
kindled vengeance heaping up mischiefs and destruction
of blindness and utter misery, of God returning to aveng
his people in their last extremity, while the nations rejoi
in their restoration.

Introduction

The Song has commenced the final day of *Deuteronomy*: in the course of this day the long-expected summons comes. The whole people understand the mysterious doom, and line the route by which Moses sets out on the journey from which there will be no return. Like a father laying his hands from a death-bed on the heads of his children, the departing leader blesses the several tribes, as he passes along: each tribe gathers up the words spoken to it, to be treasured along with its battle cries and its folk lore, as part of the tribal heritage. Then turning to behold the whole multitude for the last time, Moses lifts his hands in general blessing:

> There is none like unto God, O Jeshurun,
> Who rideth upon the heaven for thy help,
> And in his excellency on the skies.
> The eternal God is thy dwelling place,
> And underneath are the everlasting arms.

Simple, bare prose tells the rest: the solitary ascent into the mount, the long gaze over the land of promise, the death. But no wealth of poetic imagination could have made a close for *Deuteronomy* more harmonious with the body of the book. The life of the lonely leader has passed out into solitude: and "no man knoweth of his sepulchre unto this day."

* *
*

The text in this, as in other volumes of the Reader's Bible, is that of the Revised Version, fc I express my obligations to the University Pr Oxford and Cambridge. The matter is divided ac to Orations and Prefaces: a Reference Table at connects these with the chapters and verses of the

These be

The Words

which

MOSES

spake unto

All Israel

beyond Jordan in the Wilderness
in the Arabah over against Suph
between Paran and Tophel and Laban and
Hazeroth and Di-zahab

It is eleven days' journey from Horeb by
the way of Mount Seir unto Kadesh-barnea

DEUTERONOMY

OR

THE ORATIONS AND SONGS OF MOSES

CONSTITUTING HIS

FAREWELL TO ISRAEL

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ORATION I

MOSES' ANNOUNCEMENT OF HIS DEPOSITION

PREFACE

And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them; after he had smitten Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt in Ashtaroth, at Edrei; beyond Jordan, in the land of Moab, began Moses to declare this law, saying:

The LORD our God spake unto us in Horeb, saying, Ye have dwelt long enough in this mountain: turn you, and take your journey, and go to the hill country of the Amorites, and unto all the places nigh thereunto, in the Arabah, in the hill country, and in the lowland, and in the South, and by the sea shore, the land of the Canaanites, and Lebanon, as far as the great river, the river Euphrates. Behold, I have set the land before you: go in and possess the land which the LORD sware unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone: the LORD your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. The LORD, the God of your fathers, make you a thousand times so many more as ye are, and bless you, as he hath promised you! How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known, according to your tribes, and I will make them heads over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the heads of your tribes, wise men, and known, and made them *heads* over you, captains of thousands, and

captains of hundreds, and captains of fifties, and captains of tens, and officers, according to your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between a man and his brother, and the stranger that is with him. Ye shall not respect persons in judgement; ye shall hear the small and the great alike; ye shall not be afraid of the face of man; for the judgement is God's: and the cause that is too hard for you ye shall bring unto me, and I will hear it. And I commanded you at that time all the things which ye should do.

And we journeyed from Horeb, and went through all that great and terrible wilderness which ye saw, by the way to the hill country of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea. And I said unto you, Ye are come unto the hill country of the Amorites, which the LORD our God giveth unto us. Behold, the LORD thy God hath set the land before thee: go up, take possession, as the LORD, the God of thy fathers, hath spoken unto thee; fear not, neither be dismayed. And ye came near unto me every one of you, and said, Let us send men before us, that they may search the land for us, and bring us word again of the way by which we must go up, and the cities unto which we shall come. And the thing pleased me well: and I took twelve men of you, one man for every tribe: and they turned and went *up into the mountain,* and came unto the valley of Eshcol,

and spied it out. And they took of the fruit of the land in their hands, and brought it down unto us, and brought us word again, and said, It is a good land which the LORD our God giveth unto us. Yet ye would not go up, but rebelled against the commandment of the LORD your God: and ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us. Whither are we going up? our brethren have made our heart to melt, saying, The people is greater and taller than we; the cities are great and fenced up to heaven; and moreover we have seen the sons of the Anakim there. Then I said unto you, Dread not, neither be afraid of them. The LORD your God who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came unto this place. Yet in this thing ye did not believe the LORD your God, who went before you in the way, to seek you out a place to pitch your tents in, in fire by night, to shew you by what way ye should go, and in the cloud by day. And the LORD heard the voice of your words, and was wroth, and sware, saying, Surely there shall not one of these men of this evil generation see the good land, which I sware to give unto your fathers, save Caleb the son of Jephunneh, he shall see it; and to

him will I give the land that he hath trodden upon, and to his children: because he hath wholly followed the LORD. Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither: Joshua the son of Nun, which standeth before thee, he shall go in thither: encourage thou him; for he shall cause Israel to inherit it. Moreover your little ones, which ye said should be a prey, and your children, which this day have no knowledge of good or evil, they shall go in thither, and unto them will I give it, and they shall possess it. But as for you, turn you, and take your journey into the wilderness by the way to the Red Sea. Then ye answered and said unto me, We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And ye girded on every man his weapons of war, and were forward to go up into the mountain. And the LORD said unto me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies. So I spake unto you, and ye hearkened not; but ye rebelled against the commandment of the LORD, and were presumptuous, and went up into the mountain. And the Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and beat you down in Seir, even unto Hormah. And ye returned and wept before the LORD; but the LORD hearkened not to your voice, nor gave ear unto you. So ye abode in Kadesh *many days, according* unto the days that ye abode there.

Then we turned, and took our journey into the wilderness by the way to the Red Sea, as the LORD spake unto mé: and we compassed mount Seir many days. And the LORD spake unto me, saying, Ye have compassed this mountain long enough: turn you northward. And command thou the people, saying, Ye are to pass through the border of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore: contend not with them; for I will not give you of their land, no, not so much as for the sole of the foot to tread on: because I have given mount Seir unto Esau for a possession. Ye shall purchase food of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink. For the LORD thy God hath blessed thee in all the work of thy hand: he hath known thy walking through this great wilderness: these forty years the LORD thy God hath been with thee; thou hast lacked nothing. So we passed by from our brethren the children of Esau, which dwell in Seir, from the way of the Arabah from Elath and from Ezion-geber.

And we turned and passed by the way of the wilderness of Moab. And the LORD said unto me, Vex not Moab, neither contend with them in battle: for I will not give thee of his land for a possession; because I have given Ar unto the children of Lot for a possession.[1] Now

[1] The Emim dwelt therein aforetime, a people great, and many, and tall, as the Anakim: these also are accounted Rephaim, as the Anakim; but the

rise up, and get you over the brook Zered. And we went over the brook Zered. And the days in which we came from Kadesh-barnea, until we were come over the brook Zered, were thirty and eight years; until all the generation of the men of war were consumed from the midst of the camp, as the LORD sware unto them. Moreover the hand of the LORD was against them, to destroy them from the midst of the camp, until they were consumed.

So it came to pass, when all the men of war were consumed and dead from among the people, that the LORD spake unto me, saying, Thou art this day to pass over Ar, the border of Moab: and when thou comest nigh over against the children of Ammon, vex them not, nor contend with them: for I will not give thee of the land of the children of Ammon for a possession: because I have given it unto the children of Lot for a possession.[1] Rise ye up,

Moabites call them Emim. The Horites also dwelt in Seir aforetime, but the children of Esau succeeded them; and they destroyed them from before them, and dwelt in their stead; as Israel did unto the land of his possession, which the LORD gave unto them.

[1] That also is accounted a land of Rephaim: Rephaim dwelt therein aforetime; but the Ammonites call them Zamzummim; a people great, and many, and tall, as the Anakim; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead: as he did for the children of Esau, which dwell in Seir, when he destroyed the Horites from before them; and they succeeded them, and dwelt in their stead even unto this day: and the Avvim which dwelt in villages as far as Gaza, the Caphtorim, which came forth out of Caphtor, destroyed them, and dwelt in their stead.

take your journey, and pass over the valley of Arnon; behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day will I begin to put the dread of thee and the fear of thee upon the peoples that are under the whole heaven, who shall hear the report of thee, and shall tremble, and be in anguish because of thee.

And I sent messengers out of the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying, Let me pass through thy land: I will go along by the high way, I will neither turn unto the right hand nor to the left. Thou shalt sell me food for money, that I may eat; and give me water for money, that I may drink: only let me pass through on my feet; as the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me; until I shall pass over Jordan into the land which the LORD our God giveth us. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as at this day. And the LORD said unto me, Behold, I have begun to deliver up Sihon and his land before thee: begin to possess, that thou mayest inherit his land. Then Sihon came out against us, he and all his people, unto battle at Jahaz. And the LORD our God delivered him up before us; and we smote him, and his sons, and all his people.

And we took all his cities at that time, and utterly destroyed every inhabited city, with the women and the little ones; we left none remaining: only the cattle we took for a prey unto ourselves, with the spoil of the cities which we had taken. From Aroer, which is on the edge of the valley of Arnon, and from the city that is in the valley, even unto Gilead, there was not a city too high for us: the LORD our God delivered up all before us: only to the land of the children of Ammon thou camest not near; all the side of the river Jabbok, and the cities of the hill country, and wheresoever the LORD our God forbad us.

Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, unto battle at Edrei. And the LORD said unto me, Fear him not: for I have delivered him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon. So the Lord our God delivered into our hand Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining. And we took all his cities at that time; there was not a city which we took not from them; threescore cities, all the region of Argob, the kingdom of Og in Bashan. All these were cities fenced with high walls, gates, and bars; beside the unwalled towns a great many. And we utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying every inhabited city, with the

women and the little ones. But all the cattle, and the spoil of the cities, we took for a prey unto ourselves. And we took the land at that time out of the hand of the two kings of the Amorites that were beyond Jordan, from the valley of Arnon unto mount Hermon;[1] all the cities of the plain, and all Gilead, and all Bashan, unto Salecah and Edrei, cities of the kingdom of Og in Bashan.[2] And this land we took in possession at that time: from Aroer, which is by the valley of Arnon, and half the hill country of Gilead and the cities thereof, gave I unto the Reubenites and to the Gadites: and the rest of Gilead, and all Bashan, the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, even all Bashan.[3] And I gave Gilead unto Machir. And unto the Reubenites and unto the Gadites I gave from Gilead even unto the valley of Arnon, the middle of the valley, and the border thereof; even unto the river Jabbok, which is the border of the children of Ammon; the Arabah also, and Jordan and the border thereof, from Chinnereth even unto the sea

[1] Which Hermon the Sidonians call Sirion, and the Amorites call it Senir.

[2] For only Og king of Bashan remained of the remnant of the Rephaim; behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.

[3] The same is called the land of Rephaim. Jair the son of Manasseh took all the region of Argob, unto the border of the Geshurites and the Maacathites; and called them, even Bashan, after his own name, Havvoth-jair, unto this day.

of the Arabah, the Salt Sea, under the slopes of Pisgah eastward.

And I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all the men of valour. But your wives, and your little ones, and your cattle, (I know that ye have much cattle,) shall abide in your cities which I have given you; until the LORD give rest unto your brethren, as unto you, and they also possess the land which the LORD your God giveth them beyond Jordan: then shall ye return every man unto his possession, which I have given you. And I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou goest over. Ye shall not fear them: for the LORD your God, he it is that fighteth for you.

And I besought the LORD at that time, saying, O Lord GOD, thou hast begun to shew thy servant thy greatness, and thy strong hand: for what god is there in heaven or in earth, that can do according to thy works, and according to thy mighty acts? Let me go over, I pray thee, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon. But the LORD was wroth with me for your sakes, and hearkened not unto me: and the LORD said unto me, Let it suffice thee; speak no more *unto me of* this matter. Get thee up into the top of Pisgah,

and lift up thine eyes westward, and northward, and southward, and eastward, and behold with thine eyes: for thou shalt not go over this Jordan. But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

And now, O Israel, hearken unto the statutes and unto the judgements which I teach you, for to do them; that ye may live, and go in and possess the land which the LORD, the God of your fathers, giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you. Your eyes have seen what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from the midst of thee. But ye that did cleave unto the LORD your God are alive every one of you this day. Behold, I have taught you statutes and judgements, even as the LORD my God commanded me, that ye should do so in the midst of the land whither ye go in to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the peoples, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what great nation is there, that hath a god so nigh unto them, as the LORD our God is whensoever we

call upon him? And what great nation is there, that hath statutes and judgements so righteous as all this law, which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes saw, and lest they depart from thy heart all the days of thy life; but make them known unto thy children and thy children's children; the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Assemble me the people, and I will make them hear my words, that they may learn to fear me all the days that they live upon the earth, and that they may teach their children. And ye came near and stood under the mountain; and the mountain burned with fire unto the heart of heaven, with darkness, cloud, and thick darkness. And the LORD spake unto you out of the midst of the fire: ye heard the voice of words, but ye saw no form; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even the ten commandments; and he wrote them upon two tables of stone. And the LORD commanded me at that time to teach you statutes and judgements, that ye might do them in the land whither ye go over to possess it. Take ye therefore good heed unto yourselves; for ye saw no manner of form on the day that the LORD spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image in the form of any figure, the likeness of *male or female, the* likeness of any beast that is on

the earth, the likeness of any winged fowl that flieth in the heaven, the likeness of any thing that creepeth on the ground, the likeness of any fish that is in the water under the earth: and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the LORD thy God hath divided unto all the peoples under the whole heaven. But the LORD hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a people of inheritance, as at this day. Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance; but I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land. Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image in the form of any thing which the LORD thy God hath forbidden thee. For the LORD thy God is a devouring fire, a jealous God.

When thou shalt beget children, and children's children, and ye shall have been long in the land, and shall corrupt yourselves, and make a graven image in the form of any thing, and shall do that which is evil in the sight of the LORD thy God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall

soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the peoples, and ye shall be left few in number among the nations, whither the LORD shall lead you away. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence ye shall seek the LORD thy God, thou shalt find him, if thou search after him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to the LORD thy God, and hearken unto his voice: for the LORD thy God is a merciful God; he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and from the one end of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for *you in Egypt before* your eyes? Unto thee it was shewed,

that thou mightest know that the LORD he is God; there is none else beside him. Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he made thee to see his great fire; and thou heardest his words out of the midst of the fire. And because he loved thy fathers, therefore he chose their seed after them, and brought thee out with his presence, with his great power, out of Egypt; to drive out nations from before thee greater and mightier than thou, to bring thee in, to give thee their land for an inheritance, as at this day. Know therefore this day, and lay it to thine heart, that the LORD he is God in heaven above and upon the earth beneath: there is none else. And thou shalt keep his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the land, which the LORD thy God giveth thee, for ever.

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Then Moses separated three cities beyond Jordan toward the sunrising; that the manslayer might flee thither, which slayeth his neighbour unawares, and hated him not in time past; and that fleeing unto one of these cities he might live: namely, Bezer in the wilderness, in the plain country, for the Reubenites; and Ramoth in Gilead, for the Gadites; and Golan in Bashan, for the Manassites.

ORATION II

THE DELIVERY OF THE COVENANT TO THE LEVITES AND ELDERS

PREFACE

And this is the law which Moses set before the children of Israel: these are the testimonies, and the statutes, and the judgements, which Moses spake unto the children of Israel, when they came forth out of Egypt; beyond Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel smote, when they came forth out of Egypt: and they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jordan toward the sunrising; from Aroer, which is on the edge of the valley of Arnon, even unto mount Sion (the same is Hermon), and all the Arabah beyond Jordan eastward, even unto the sea of the Arabah, under the slopes of Pisgah. And Moses called unto all Israel, and said unto them:

Hear, O Israel, the statutes and the judgements which I speak in your ears this day, that ye may learn them, and observe to do them. The LORD our God made a covenant with us in Horeb. The LORD made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The LORD spake with you face to face in the mount out of the midst of the fire, (I stood between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid because of the fire, and went not up into the mount;) saying,

I am the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage.

THOU SHALT HAVE NONE OTHER GODS BEFORE ME.

THOU SHALT NOT MAKE UNTO THEE A GRAVEN IMAGE, the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children, and upon the third and upon the fourth generation of them that hate me; and shewing mercy unto thousands, of them that love me and keep my commandments.

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN: for the LORD will not hold him guiltless that taketh his name in vain.

OBSERVE THE SABBATH DAY, TO KEEP IT HOLY, as the LORD thy God commanded thee. Six days shalt thou labour, and do all thy work: but the seventh day is a sabbath unto the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the LORD thy God brought thee out thence by a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

HONOUR THY FATHER AND THY MOTHER, as the LORD thy God commanded thee: that thy days may be long, and that it may go well with thee, upon the land which the LORD thy God giveth thee.

THOU SHALT DO NO MURDER.

NEITHER SHALT THOU COMMIT ADULTERY.

NEITHER SHALT THOU STEAL.

NEITHER SHALT THOU BEAR FALSE WITNESS against thy neighbour.

NEITHER SHALT THOU COVET thy neighbour's wife; neither shalt thou desire thy neighbour's house, his field,

or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

These words the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them upon two tables of stone, and gave them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, while the mountain did burn with fire, that ye came near unto me, even all the heads of your tribes, and your elders; and ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth speak with man, and he liveth. Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear it, and do it. And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken. Oh that there were such an heart in them, that they would fear me, and keep all my command-

ments always, that it might be well with them, and with their children for ever! Go say to them, Return ye to your tents. But as for thee, stand thou here by me, and I will speak unto thee all the commandment, and the statutes, and the judgements, which thou shalt teach them, that they may do them in the land which I give them to possess it. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the way which the LORD your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

Now this is the commandment, the statutes, and the judgements, which the LORD your God commanded to teach you, that ye might do them in the land whither ye go over to possess it: that thou mightest fear the LORD thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the LORD, the God of thy fathers, hath promised unto thee, in a land flowing with milk and honey.

Hear, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon

thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates.

And it shall be, when the LORD thy God shall bring thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee; great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and cisterns hewn out, which thou hewedst not, vineyards and olive trees, which thou plantedst not, and thou shalt eat and be full; then beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, out of the house of bondage. Thou shalt fear the LORD thy God; and him shalt thou serve, and shalt swear by his name. Ye shall not go after other gods, of the gods of the peoples which are round about you; for the LORD thy God in the midst of thee is a jealous God; lest the anger of the LORD thy God be kindled against thee, and he destroy thee from off the face of the earth. Ye shall not tempt the LORD your God, as ye tempted him in Massah. Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded

thee. And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers, to thrust out all thine enemies from before thee, as the LORD hath spoken.

When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the LORD our God hath commanded you? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the LORD brought us out of Egypt with a mighty hand: and the LORD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his house, before our eyes: and he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers. And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as at this day. And it shall be righteousness unto us, if we observe to do all this commandment before the LORD our God, as he hath commanded us.

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations before thee, the Hittite, and the Girgashite, and the Amorite, and the Canaanite, and the Perizzite, and the Hivite, and the Jebusite, seven nations greater and mightier than thou; and when the LORD thy God shall deliver them up before thee, and thou shalt smite them; then

thou shalt utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For he will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and he will destroy thee quickly. But thus shall ye deal with them; ye shall break down their altars, and dash in pieces their pillars, and hew down their Asherim, and burn their graven images with fire. For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth. The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples: but because the LORD loveth you, and because he would keep the oath which he sware unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God; the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandment, and the

statutes, and the judgements, which I command thee this day, to do them.

And it shall come to pass, because ye hearken to these judgements, and keep, and do them, that the LORD thy God shall keep with thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy body and the fruit of thy ground, thy corn and thy wine and thine oil, the increase of thy kine and the young of thy flock, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all peoples: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness; and he will put none of the evil diseases of Egypt, which thou knowest, upon thee, but will lay them upon all them that hate thee. And thou shalt consume all the peoples which the LORD thy God shall deliver unto thee; thine eye shall not pity them: neither shalt thou serve their gods; for that will be a snare unto thee. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? thou shalt not be afraid of them: thou shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt; the great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the peoples of whom

thou art afraid. Moreover the LORD thy God will send the hornet among them, until they that are left, and hide themselves, perish from before thee. Thou shalt not be affrighted at them: for the LORD thy God is in the midst of thee, a great God and a terrible. And the LORD thy God will cast out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee. But the LORD thy God shall deliver them up before thee, and shall discomfit them with a great discomfiture, until they be destroyed. And he shall deliver their kings into thine hand, and thou shalt make their name to perish from under heaven: there shall no man be able to stand before thee, until thou have destroyed them. The graven images of their gods shall ye burn with fire: thou shalt not covet the silver or the gold that is on them, nor take it unto thee, lest thou be snared therein: for it is an abomination to the LORD thy God: and thou shalt not bring an abomination into thine house, and become a devoted thing like unto it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a devoted thing.

All the commandment which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to

know what was in thine heart, whether thou wouldes
his commandments, or no. And he humbled the
suffered thee to hunger, and fed thee with manna,
thou knewest not, neither did thy fathers know; tl
might make thee know that man doth not live by
only, but by every thing that proceedeth out of the
of the LORD doth man live. Thy raiment waxed n
upon thee, neither did thy foot swell, these forty
And thou shalt consider in thine heart, that, as
chasteneth his son, so the LORD thy God chasteneth
And thou shalt keep the commandments of the LOR
God, to walk in his ways, and to fear him. For the
thy God bringeth thee into a good land, a land of
of water, of fountains and depths, springing forth in
and hills; a land of wheat and barley, and vines a
trees and pomegranates; a land of oil olives and h
a land wherein thou shalt eat bread without scar
thou shalt not lack any thing in it; a land whose
are iron, and out of whose hills thou mayest dig
And thou shalt eat and be full, and thou shalt ble
LORD thy God for the good land which he hath
thee. Beware lest thou forget the LORD thy God,
keeping his commandments, and his judgements, a
statutes, which I command thee this day: lest whe
hast eaten and art full, and hast built goodly house
dwelt therein; and when thy herds and thy flocks mu
and thy silver and thy gold is multiplied, and all tha

hast is multiplied; then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God, for it is he that giveth thee power to get wealth; that he may establish his covenant which he sware unto thy fathers, as at this day. And it shall be, if thou shalt forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the LORD maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of the LORD your God.

Hear, O Israel: thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great and fenced up to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard say, Who can stand before the sons of Anak? Know therefore this day, that the LORD thy God is he which goeth over before thee as a devouring

fire; he shall destroy them, and he shall bring them down before thee: so shalt thou drive them out, and make them to perish quickly, as the LORD hath spoken unto thee. Speak not thou in thine heart, after that the LORD thy God hath thrust them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land: whereas for the wickedness of these nations the LORD doth drive them out from before thee. Not for thy righteousness, or for the uprightness of thine heart, dost thou go in to possess their land: but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may establish the word which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob. Know therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people. Remember, forget thou not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou wentest forth out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD. Also in Horeb ye provoked the LORD to wrath, and the LORD was angry with you to have destroyed you. When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I did neither eat bread nor drink water. And the LORD delivered unto me the two tables of stone written with the

finger of God; and on them was written according to all the words, which the LORD spake with you in the mount out of the midst of the fire in the day of the assembly. And it came to pass at the end of forty days and forty nights, that the LORD gave me the two tables of stone, even the tables of the covenant. And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves; they are quickly turned aside out of the way which I commanded them; they have made them a molten image. Furthermore the LORD spake unto me, saying, I have seen this people, and, behold, it is a stiffnecked people: let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they. So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant were in my two hands. And I looked, and, behold, ye had sinned against the LORD your God; ye had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you. And I took hold of the two tables, and cast them out of my two hands, and brake them before your eyes. And I fell down before the LORD, as at the first, forty days and forty nights; I did neither eat bread nor drink water; because of all your sin which ye sinned, in doing that which was evil in the sight of the LORD, to provoke him to anger

For I was afraid of the anger and hot displeasure, wherewith the LORD was wroth against you to destroy you. But the LORD hearkened unto me that time also. And the LORD was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time. And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, grinding it very small, until it was as fine as dust: and I cast the dust thereof into the brook that descended out of the mount. And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath. And when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice. Ye have been rebellious against the LORD from the day that I knew you. So I fell down before the LORD the forty days and forty nights that I fell down; because the LORD had said he would destroy you. And I prayed unto the LORD, and said, O Lord GOD, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand. Remember thy servants, Abraham, Isaac, and Jacob; look not unto the stubbornness of this people, nor to their wickedness, nor to their sin: lest the land whence thou broughtest us out say, Because the LORD was not able to bring *them into the land* which he promised unto them, and

because he hated them, he hath brought them out to slay them in the wilderness. Yet they are thy people and thine inheritance, which thou broughtest out by thy great power and by thy stretched out arm.

At that time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark. So I made an ark of acacia wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me. And I turned and came down from the mount, and put the tables in the ark which I had made; and there they be, as the LORD commanded me.[1] And I stayed in the mount, as at the

[1] And the children of Israel journeyed from Beeroth Benejaakan to Moserah: there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of brooks of water. At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day. Wherefore "Levi hath no portion nor inheritance with his brethren; the LORD is his inheritance, according as the LORD thy God spake unto him."

first time, forty days and forty nights: and the LORD hearkened unto me that time also; the LORD would not destroy thee. And the LORD said unto me, Arise, take thy journey before the people; and they shall go in and possess the land, which I sware unto their fathers to give unto them.

And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul, to keep the commandments of the LORD, and his statutes, which I command thee this day for thy good? Behold, unto the LORD thy God belongeth the heaven, and the heaven of heavens, the earth, with all that therein is. Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all peoples, as at this day. Circumcise therefore the foreskin of your heart, and be no more stiffnecked. For the LORD your God, he is God of gods, and Lord of lords, the great God, the mighty, and the terrible, which regardeth not persons, nor taketh reward. He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve; and to him shalt thou cleave, and by his name shalt thou swear. He is thy praise, and he is thy God, that hath done for thee these

great and terrible things, which thine eyes have seen. Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude. Therefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgements, and his commandments, alway. And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm, and his signs, and his works, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land; and what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red Sea to overflow them as they pursued after you, and how the LORD hath destroyed them unto this day; and what he did unto you in the wilderness, until ye came unto this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and every living thing that followed them, in the midst of all Israel: but your eyes have seen all the great work of the LORD which he did. Therefore shall ye keep all the commandment which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; and that ye may prolong your days upon the land, which

the LORD sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey.

For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs: but the land, whither ye go over to possess it, is a land of hills and valleys, and drinketh water of the rain of heaven: a land which the LORD thy God careth for; the eyes of the LORD thy God are always upon it, from the beginning of the year even unto the end of the year. And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the LORD your God, and to serve him with all your heart and with all your soul, that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. And I will give grass in thy fields for thy cattle, and thou shalt eat and be full. Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them; and the anger of the LORD be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and ye perish quickly from off the good land which the LORD giveth you.

Therefore shall ye lay up these my words in your heart and in your soul; and ye shall bind them for a sign upon *your hand, and they* shall be for frontlets between your

eyes. And ye shall teach them your children, talking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the door posts of thine house, and upon thy gates: that your days may be multiplied, and the days of your children, upon the land which the LORD sware unto your fathers to give them, as the days of the heavens above the earth. For if ye shall diligently keep all this commandment which I command you, to do it; to love the LORD your God, to walk in all his ways, and to cleave unto him; then will the LORD drive out all these nations from before you, and ye shall possess nations greater and mightier than yourselves. Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border. There shall no man be able to stand before you: the LORD your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath spoken unto you.

Behold, I set before you this day a blessing and a curse; the blessing, if ye shall hearken unto the commandments of the LORD your God, which I command you this day: and the curse, if ye shall not hearken unto the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. And it shall come to pass,

when the LORD thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. Are they not beyond Jordan, behind the way of the going down of the sun, in the land of the Canaanites which dwell in the Arabah, over against Gilgal, beside the oaks of Moreh? For ye are to pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein. And ye shall observe to do all the statutes and the judgements which I set before you this day.

The Book of the Covenant

These are the statutes and the judgements, which ye shall observe to do in the land which the LORD, the God of thy fathers, hath given thee to possess it, all the days that ye live upon the earth.

Ye shall surely destroy all the places, wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree: and ye shall break down their altars, and dash in pieces their pillars, and burn their Asherim with fire; and ye shall hew down the graven images of their gods; and ye shall destroy their name out of that place. Ye shall not do so unto the LORD your God. But unto the place which the LORD your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and the heave offering of your hand, and your vows, and your freewill offerings, and the firstlings of your herd and of your flock: and there ye shall eat before the LORD your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee. Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes: for ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth thee. But when ye go over Jordan, and dwell in the land which the LORD your God causeth you to inherit, and he

giveth you rest from all your enemies round about, so that ye dwell in safety; then it shall come to pass that the place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maidservants, and the Levite that is within your gates, forasmuch as he hath no portion nor inheritance with you. Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee. Notwithstanding thou mayest kill and eat flesh within all thy gates, after all the desire of thy soul, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the gazelle, and as of the hart. Only ye shall not eat the blood; thou shalt pour it out upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thine oil, or the firstlings of thy herd or of thy flock, nor any of thy vows which thou vowest, nor thy free-will offerings, nor the heave offering of thine hand: but thou shalt eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hand unto. Take heed to thyself that thou forsake not the Levite as long as thou livest upon thy land.

When the LORD thy God shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul desireth to eat flesh; thou mayest eat flesh, after all the desire of thy soul. If the place which the LORD thy God shall choose to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat within thy gates, after all the desire of thy soul. Even as the gazelle and as the hart is eaten, so thou shalt eat thereof: the unclean and the clean shall eat thereof alike. Only be sure that thou eat not the blood: for the blood is the life; and thou shalt not eat the life with the flesh. Thou shalt not eat it; thou shalt pour it out upon the earth as water. Thou shalt not eat it; that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the eyes of the LORD. Only thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose: and thou shalt offer thy burnt offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the eyes of the LORD thy God.

When the LORD thy God shall cut off the nations from before thee, whither thou goest in to possess them, and thou possessest them, and dwellest in their land; take heed to thyself that thou be not ensnared to follow them, after that they be destroyed from before thee; and that thou inquire not

after their gods, saying, How do these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the LORD thy God: for every abomination to the LORD, which he hateth, have they done unto their gods: for even their sons and their daughters do they burn in the fire to their gods.

What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it.

If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken rebellion against the LORD your God, which brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the LORD thy God commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; of the gods of the peoples which are round about you, nigh unto thee, or far off from thee, from the one end of

the earth even unto the other end of the earth; thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: but thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die; because he hath sought to draw thee away from the LORD thy God, which brought thee out of the land of Egypt, out of the house of bondage. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is in the midst of thee.

If thou shalt hear tell concerning one of thy cities, which the LORD thy God giveth thee to dwell there, saying, Certain base fellows are gone out from the midst of thee, and have drawn away the inhabitants of their city, saying, Let us go and serve other gods which ye have not known; then shalt thou inquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought in the midst of thee; thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, unto the LORD thy God: and it shall be an heap for ever; it shall not be built again. And there shall cleave nought of the devoted thing to thine hand: that the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers; when thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command

thee this day, to do that which is right in the eyes of the LORD thy God.

Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead. For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all peoples that are upon the face of the earth.

Thou shalt not eat any abominable thing. These are the beasts which ye shall eat: the ox, the sheep, and the goat, the hart, and the gazelle, and the roebuck, and the wild goat, and the pygarg, and the antelope, and the chamois. And every beast that parteth the hoof, and hath the hoof cloven in two, and cheweth the cud, among the beasts, that ye shall eat. Nevertheless these ye shall not eat of them that chew the cud, or of them that have the hoof cloven: the camel, and the hare, and the coney, because they chew the cud but part not the hoof, they are unclean unto you: and the swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you: of their flesh ye shall not eat, and their carcases ye shall not touch.

These ye shall eat of all that are in the waters: whatsoever hath fins and scales shall ye eat: and whatsoever hath not fins and scales ye shall not eat; it is unclean unto you.

Of all clean birds ye may eat. But these are they of which ye shall not eat: the eagle, and the gier eagle, and the ospray; and the glede, and the falcon, and the kite after its kind; and every raven after its kind; and the ostrich, and the night hawk, and the seamew, and the hawk after its kind; the little owl, and the great owl, and the horned owl; and the *pelican, and the* vulture, and the cormorant; and the stork,

and the heron after its kind, and the hoopoe, and the bat. And all winged creeping things are unclean unto you: they shall not be eaten. Of all clean fowls ye may eat.

Ye shall not eat of any thing that dieth of itself: thou mayest give it unto the stranger that is within thy gates, that he may eat it; or thou mayest sell it unto a foreigner: for thou art an holy people unto the LORD thy God. Thou shalt not seethe a kid in its mother's milk.

Thou shalt surely tithe all the increase of thy seed, that which cometh forth of the field year by year. And thou shalt eat before the LORD thy God, in the place which he shall choose to cause his name to dwell there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herd and of thy flock; that thou mayest learn to fear the LORD thy God always. And if the way be too long for thee, so that thou art not able to carry it, because the place is too far from thee, which the LORD thy God shall choose to set his name there, when the LORD thy God shall bless thee: then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose; and thou shalt bestow the money for whatsoever thy soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul asketh of thee: and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou and thine household: and the Levite that is within thy gates, thou shalt not forsake him; for he hath no portion nor inheritance with thee.

At the end of every three years thou shalt bring forth all the tithe of thine increase in the same year, and shalt lay it up within thy gates: and the Levite, because he hath no portion

nor inheritance with thee, and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

*At the end of every seven years thou shalt make a release. And this is the manner of the release: every creditor shall release that which he hath lent unto his neighbour; he shall not exact it of his neighbour and his brother; because the LORD'S release hath been proclaimed. Of a foreigner thou mayest exact it: but whatsoever of thine is with thy brother thine hand shall release. Howbeit there shall be no poor with thee; (for the LORD will surely bless thee in the land which the LORD thy God giveth thee for an inheritance to possess it;) if only thou diligently hearken unto the voice of the LORD thy God, to observe to do all this commandment which I command thee this day. For the LORD thy God will bless thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt rule over many nations, but they shall not rule over thee.

If there be with thee a poor man, one of thy brethren, within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt surely open thine hand unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a base thought in thine heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the LORD against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when *thou givest unto* him: because that for this thing the LORD

thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother, to thy needy, and to thy poor, in thy land.

If thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. And when thou lettest him go free from thee, thou shalt not let him go empty: thou shalt furnish him liberally out of thy flock, and out of thy threshing-floor, and out of thy winepress: as the LORD thy God hath blessed thee thou shalt give unto him. And thou shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing today. And it shall be, if he say unto thee, I will not go out from thee; because he loveth thee and thine house, because he is well with thee; then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maid-servant thou shalt do likewise. It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of an hireling hath he served thee six years: and the LORD thy God shall bless thee in all that thou doest.

All the firstling males that are born of thy herd and of thy flock thou shalt sanctify unto the LORD thy God: thou shalt do no work with the firstling of thine ox, nor shear the first-ling of thy flock. Thou shalt eat it before the LORD thy God year by year in the place which the LORD shall choose, thou and thy household. And if it have any blemish, as if it be lame or blind, any ill blemish whatsoever, thou shalt not

sacrifice it unto the LORD thy God. Thou shalt eat it within thy gates: the unclean and the clean shall eat it alike, as the gazelle, and as the hart. Only thou shalt not eat the blood thereof; thou shalt pour it out upon the ground as water.

Observe the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. And thou shalt sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to cause his name to dwell there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificest the first day at even, remain all night until the morning. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: but at the place which the LORD thy God shall choose to cause his name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God; thou shalt do no work therein.

Seven weeks shalt thou number unto thee: from the time thou beginnest to put the sickle to the standing corn shalt *thou begin* to number seven weeks. And thou shalt keep the

feast of weeks unto the LORD thy God with a tribute of a free-will offering of thine hand, which thou shalt give, according as the LORD thy God blesseth thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are in the midst of thee, in the place which the LORD thy God shall choose to cause his name to dwell there. And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy winepress: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the work of thine hands, and thou shalt be altogether joyful.

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, according to thy tribes:

and they shall judge the people with righteous judgement. Thou shalt not wrest judgement; thou shalt not respect persons: neither shalt thou take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

Thou shalt not plant thee an Asherah of any kind of tree beside the altar of the LORD thy God, which thou shalt make thee. Neither shalt thou set thee up a pillar; which the LORD thy God hateth.

Thou shalt not sacrifice unto the LORD thy God an ox, or a sheep, wherein is a blemish, or any evil-favouredness: for that is an abomination unto the LORD thy God.

If there be found in the midst of thee, within any of thy gates which the LORD thy God giveth thee, man or woman, that doeth that which is evil in the sight of the LORD thy God, in transgressing his covenant, and hath gone and served other gods, and worshipped them, or the sun, or the moon, or any of the host of heaven, which I have not commanded; and it be told thee, and thou hast heard of it, then shalt thou inquire diligently, and, behold, if it be true, and the thing certain, that such abomination is wrought in Israel; then shalt thou bring forth that man or that woman, which have done this evil thing, unto thy gates, even the man or the woman; and thou shalt stone them with stones, that they die. At the mouth of two witnesses, or three witnesses, shall he that is to die be put to death; at the mouth of one witness he shall not be put to death. The hand of the witnesses shall be first upon him, to put him to death, and afterward the hand of all the people. So thou shalt put away the evil from the midst of thee.

If there arise a matter too hard for thee in judgement, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise, and get thee up unto the place which the LORD thy God shall choose; and thou shalt come unto the priests the Levites, and unto the judge that shall be in those days: and thou shalt inquire; and they shall shew thee the sentence of judgement: and thou shalt do according to the tenor of the sentence, which they shall shew thee from that place which the LORD shall choose; and thou shalt observe to do according to all that they shall teach thee: according to the tenor of the law which they shall teach thee, and according to the judgement which they shall tell thee, thou shalt do: thou shalt not turn aside from the sentence which they shall shew thee, to the right hand, nor to the left. And the man that doeth presumptuously, in not hearkening unto the priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.

When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein; and shalt say, I will set a king over me, like as all the nations that are round about me; thou shalt in any wise set him king over thee, whom the LORD thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not put a foreigner over thee, which is not thy brother. Only he shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply

wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he and his children, in the midst of Israel.

The priests the Levites, even all the tribe of Levi, shall have no portion nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance. And they shall have no inheritance among their brethren: the LORD is their inheritance, as he hath spoken unto them. And this shall be the priests' due from the people, from them that offer a sacrifice, whether it be ox or sheep, that they shall give unto the priest the shoulder, and the two cheeks, and the maw. The firstfruits of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him. For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

And if a Levite come from any of thy gates out of all Israel, where he sojourneth, and come with all the desire of his soul unto the place which the LORD shall choose; then he shall minister in the name of the LORD his God, as all his brethren the Levites do, which stand there before the LORD. They

shall have like portions to eat, beside that which cometh of the sale of his patrimony.

When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with the LORD thy God. For these nations, which thou shalt possess, hearken unto them that practise augury, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. The LORD thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. But the prophet, which shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in

thine heart, How shall we know the word which the LORD hath not spoken? When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken: the prophet hath spoken it presumptuously, thou shalt not be afraid of him.

When the LORD thy God shall cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God causeth thee to inherit, into three parts, that every manslayer may flee thither. And this is the' case of the manslayer, which shall flee thither and live: whoso killeth his neighbour unawares, and hated him not in time past; as when a man goeth into the forest with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of these cities and live: lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death, inasmuch as he hated him not in time past. Wherefore I command thee, saying, Thou shalt separate three cities for thee. And if the LORD thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers; if thou shalt keep all this commandment to do it, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities

more for thee, beside these three: that innocent blood be not shed in the midst of thy land, which the LORD thy God giveth thee for an inheritance, and so blood be upon thee. But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die; and he flee into one of these cities: then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the innocent blood from Israel, that it may go well with thee.

Thou shalt not remove thy neighbour's landmark, which they of old time have set, in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established. If an unrighteous witness rise up against any man to testify against him of wrong doing; then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to do unto his brother: so shalt thou put away the evil from the midst of thee. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil in the midst of thee. And thine eye shall not pity; life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

When thou goest forth to battle against thine enemies, and seest horses, and chariots, and a people more than thou, thou shalt not be afraid of them: for the LORD thy God is with thee, which brought thee up out of the land of Egypt. And it shall be, when ye draw nigh unto the battle, that the priest shall approach and speak unto the people, and shall say unto them, Hear, O Israel, ye draw nigh this day unto battle against your enemies: let not your heart faint; fear not, nor tremble, neither be ye affrighted at them; for the LORD your God is he that goeth with you, to fight for you against your enemies, to save you. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it. And what man is there that hath planted a vineyard, and hath not used the fruit thereof? let him go and return unto his house, lest he die in the battle, and another man use the fruit thereof. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart melt as his heart. And it shall be, when the officers have made an end of speaking unto the people, that they shall appoint captains of hosts at the head of the people.

When thou drawest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found therein shall become tributary unto thee, and shall serve thee. And if it will make no peace with thee,

but will make war against thee, then thou shalt besiege it: and when the LORD thy God delivereth it into thine hand, thou shalt smite every male thereof with the edge of the sword: but the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take for a prey unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations. But of the cities of these peoples, which the LORD thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them; the Hittite, and the Amorite, the Canaanite, and the Perizzite, the Hivite, and the Jebusite; as the LORD thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by wielding an axe against them; for thou mayest eat of them, and thou shalt not cut them down; for is the tree of the field man, that it should be besieged of thee? Only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it fall.

If one be found slain in the land which the LORD thy God giveth thee to possess it, lying in the field, and it be not known who hath smitten him: then thy elders and thy judges shall come forth, and they shall measure unto the cities which are round about him that is slain: and it shall be, that the city

which is nearest unto the slain man, even the elders of that city shall take an heifer of the herd, which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a valley with running water, which is neither plowed nor sown, and shall break the heifer's neck there in the valley: and the priests the sons of Levi shall come near; for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD; and according to their word shall every controversy and every stroke be: and all the elders of that city, who are nearest unto the slain man, shall wash their hands over the heifer whose neck was broken in the valley: and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Forgive, O LORD, thy people Israel, whom thou hast redeemed, and suffer not innocent blood to remain in the midst of thy people Israel. And the blood shall be forgiven them. So shalt thou put away the innocent blood from the midst of thee, when thou shalt do that which is right in the eyes of the LORD.

When thou goest forth to battle against thine enemies, and the LORD thy God delivereth them into thine hands, and thou carriest them away captive, and seest among the captives a beautiful woman, and thou hast a desire unto her, and wouldest take her to thee to wife; then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but thou shalt not sell her at all for

money, thou shalt not deal with her as a slave, because thou hast humbled her.

If a man have two wives, the one beloved, and the other hated, and they have borne him children, both the beloved and the hated; and if the firstborn son be hers that was hated; then it shall be, in the day that he causeth his sons to inherit that which he hath, that he may not make the son of the beloved the firstborn before the son of the hated, which is the firstborn: but he shall acknowledge the firstborn, the son of the hated, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a riotous liver, and a drunkard. And all the men of his city shall stone him with stones, that he die; so shalt thou put away the evil from the midst of thee; and all Israel shall hear, and fear.

And if a man have committed a sin worthy of death, and he be put to death, and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is accursed of God; that thou defile not thy land which the LORD thy God giveth thee for an inheritance.

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt surely bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it home to thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. And so shalt thou do with his ass; and so shalt thou do with his garment; and so shalt thou do with every lost thing of thy brother's, which he hath lost, and thou hast found: thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fallen down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.

A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for whosoever doeth these things is an abomination unto the LORD thy God.

If a bird's nest chance to be before thee in the way, in any tree or on the ground, with young ones or eggs, and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young: thou shalt in any wise let the dam go, but the young thou mayest take unto thyself; that it may be well with thee, and that thou mayest prolong thy days.

When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence.

Thou shalt not sow thy vineyard with two kinds of seed: lest the whole fruit be forfeited, the seed which thou hast sown, and the increase of the vineyard.

Thou shalt not plow with an ox and an ass together. Thou *shalt not* wear a mingled stuff, wool and linen together.

Thou shalt make thee fringes upon the four borders of thy vesture, wherewith thou coverest thyself.

If any man take a wife, and go in unto her, and hate her, and lay shameful things to her charge, and bring up an evil name upon her, and say, I took this woman, and when I came nigh to her, I found not in her the tokens of virginity: then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the gate: and the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her; and, lo, he hath laid shameful things to her charge, saying, I found not in thy daughter the tokens of virginity; and yet these are the tokens of my daughter's virginity. And they shall spread the garment before the elders of the city. And the elders of that city shall take the man and chastise him; and they shall amerce him in an hundred shekels of silver, and give them unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel: and she shall be his wife; he may not put her away all his days. But if this thing be true, that the tokens of virginity were not found in the damsel: then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the harlot in her father's house: so shalt thou put away the evil from the midst of thee.

If a man be found lying with a woman married to an husband, then they shall both of them die, the man that lay with the woman, and the woman: so shalt thou put away the evil from Israel.

If there be a damsel that is a virgin betrothed unto an husband, and a m[illegible] [illegible], then

ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away the evil from the midst of thee.

But if the man find the damsel that is betrothed in the field, and the man force her, and lie with her; then the man only that lay with her shall die; but unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and slayeth him, even so is this matter: for he found her in the field; the betrothed damsel cried, and there was none to save her.

If a man find a damsel that is a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found; then the man that lay with her shall give unto the damsel's father fifty shekels of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.

A man shall not take his father's wife, and shall not uncover his father's skirt.

He that is wounded in the stones, or hath his privy member cut off, shall not enter into the assembly of the LORD.

A bastard shall not enter into the assembly of the LORD; even to the tenth generation shall none of his enter into the assembly of the LORD.

An Ammonite or a Moabite shall not enter into the assembly of the LORD; even to the tenth generation shall none belonging to them enter into the assembly of the LORD for ever: because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they

hired against thee Balaam the son of Beor from Pethor of Mesopotamia, to curse thee. Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.

Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian: because thou wast a stranger in his land. The children of the third generation that are born unto them shall enter into the assembly of the LORD.

When thou goest forth in camp against thine enemies, then thou shalt keep thee from every evil thing. If there be among you any man, that is not clean by reason of that which chanceth him by night, then shall he go abroad out of the camp, he shall not come within the camp: but it shall be, when evening cometh on, he shall bathe himself in water: and when the sun is down, he shall come within the camp. Thou shalt have a place also without the camp, whither thou shalt go forth abroad: and thou shalt have a paddle among thy weapons; and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee: for the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Thou shalt not deliver unto his master a servant which is escaped from his master unto thee: he shall dwell with thee, in the midst of thee, in the place which he shall choose within one of thy gates, where it liketh him best: thou shalt not oppress him.

There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. Thou shalt not bring the hire of a whore, or the wages of a dog, into the house of the LORD thy God for any vow: for even both these are an abomination unto the LORD thy God.

Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: unto a foreigner thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury: that the LORD thy God may bless thee in all that thou puttest thine hand unto, in the land whither thou goest in to possess it.

When thou shalt vow a vow unto the LORD thy God, thou shalt not be slack to pay it; for the LORD thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt observe and do; according as thou hast vowed unto the LORD thy God, a freewill offering, which thou hast promised with thy mouth.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put any in thy vessel.

When thou comest into thy neighbour's standing corn, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

When a man taketh a wife, and marrieth her, then it shall be, if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may *go and* be another man's wife. And if the latter husband

hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, which took her to be his wife; her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business: he shall be free at home one year, and shall cheer his wife which he hath taken. No man shall take the mill or the upper millstone to pledge: for he taketh a man's life to pledge.

If a man be found stealing any of his brethren of the children of Israel, and he deal with him as a slave, or sell him; then that thief shall die: so shalt thou put away the evil from the midst of thee.

Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, so ye shall observe to do. Remember what the LORD thy God did unto Miriam, by the way as ye came forth out of Egypt.

When thou dost lend thy neighbour any manner of loan, thou shalt not go into his house to fetch his pledge. Thou shalt stand without, and the man to whom thou dost lend shall bring forth the pledge without unto thee. And if he be a poor man, thou shalt not sleep with his pledge: thou shalt surely restore to him the pledge when the sun goeth down, that he may sleep in his garment, and bless thee: and it shall be righteousness unto thee before the LORD thy God.

Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that

are in thy land within thy gates; in his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

Thou shalt not wrest the judgement of the stranger, nor of the fatherless; nor take the widow's raiment to pledge: but thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

When thou reapest thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

If there be a controversy between men, and they come unto judgement, and the judges judge them; then they shall justify the righteous, and condemn the wicked; and it shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his wickedness, by number. Forty stripes he may give him, he shall not exceed: lest, if he should exceed,

and beat him above these with many stripes, then thy brother should seem vile unto thee.

Thou shalt not muzzle the ox when he treadeth out the corn.

If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not blotted out of Israel. And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of an husband's brother unto me. Then the elders of his city shall call him, and speak unto him: and if he stand, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face; and she shall answer and say, So shall it be done unto the man that doth not build up his brother's house. And his name shall be called in Israel, The house of him that hath his shoe loosed.

When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: then thou shalt cut off her hand, thine eye shall have no pity.

Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. A perfect and just weight shalt thou

have; a perfect and just measure shalt thou have: that thy days may be long upon the land which the LORD thy God giveth thee. For all that do such things, even all that do unrighteously, are an abomination unto the LORD thy God.

Remember what Amalek did unto thee by the way as ye came forth out of Egypt; how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary; and he feared not God. Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

And it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the ground, which thou shalt bring in from thy land that the LORD thy God giveth thee; and thou shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to cause his name to dwell there. And thou shalt come unto the priest that shall be in those days, and say unto him, *I profess this day unto the LORD thy God, that I am come unto the land which the LORD sware unto our fathers for to give us.* And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt answer and say before the LORD thy God, *A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there, few in number; and he became there a nation, great, mighty, and popu-*

lous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and we cried unto the LORD, *the God of our fathers, and the* LORD *heard our voice, and saw our affliction, and our toil, and our oppression: and the* LORD *brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, a land flowing with milk and honey. And now, behold, I have brought the first of the fruit of the ground, which thou, O* LORD, *hast given me.* And thou shalt set it down before the LORD thy God, and worship before the LORD thy God: and thou shalt rejoice in all the good which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is in the midst of thee.

When thou hast made an end of tithing all the tithe of thine increase in the third year, which is the year of tithing, then thou shalt give it unto the Levite, to the stranger, to the fatherless, and to the widow, that they may eat within thy gates, and be filled; and thou shalt say before the LORD thy God, *I have put away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandment which thou hast commanded me: I have not transgressed any of thy commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I put away thereof, being unclean, nor given thereof for the dead: I have hearkened to the voice of the* LORD *my God, I have done according to all that thou hast commanded me. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the ground which thou hast given us, as*

thou swarest unto our fathers, a land flowing with milk and honey.

This day the LORD thy God commandeth thee to do these statutes and judgements: thou shalt therefore keep and do them with all thine heart, and with all thy soul. Thou hast avouched the LORD this day to be thy God, and that thou shouldest walk in his ways, and keep his statutes, and his commandments, and his judgements, and hearken unto his voice: and the LORD hath avouched thee this day to be a peculiar people unto himself, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

ORATION III

AT THE REHEARSAL OF THE BLESSING AND THE CURSE

PREFACE

And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this day. And it shall be on the day when ye shall pass over Jordan unto the land which the LORD *thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister: and thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the* LORD *thy God giveth thee, a land flowing with milk and honey, as the* LORD, *the God of thy fathers, hath promised thee. And it shall be when ye are passed over Jordan, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the* LORD *thy God, an altar of stones: thou shalt lift up no iron tool upon them. Thou shalt build the altar of the* LORD *thy God of unhewn stones: and thou shalt offer burnt offerings thereon unto the* LORD *thy God: and thou shalt sacrifice peace offerings, and shalt eat there; and thou shalt rejoice before the* LORD *thy God. And thou shalt write upon the stones all the words of this law very plainly.*

And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel; this day thou art become the people of the LORD *thy God. Thou shalt therefore obey the voice of the* LORD *thy God, and do his commandments and his statutes, which I command thee this day.*

*

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are passed over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin: and these shall stand upon mount Ebal for the curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

And the Levites shall answer, and say unto all the men of Israel with a loud voice,

Cursed be the man that maketh a graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and setteth it up in secret. *And all the people shall answer and say,* Amen.

Cursed be he that setteth light by his father or his mother. *And all the people shall say,* Amen.

Cursed be he that removeth his neighbour's landmark. *And all the people shall say,* Amen.

Cursed be he that maketh the blind to wander out of the way. *And all the people shall say,* Amen.

Cursed be he that wresteth the judgement of the stran-

ger, fatherless, and widow. *And all the people shall say*, Amen.

Cursed be he that lieth with his father's wife; because he hath uncovered his father's skirt. *And all the people shall say*, Amen.

Cursed be he that lieth with any manner of beast. *And all the people shall say*, Amen.

Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother. *And all the people shall say*, Amen.

Cursed be he that lieth with his mother in law. *And all the people shall say*, Amen.

Cursed be he that smiteth his neighbour in secret. *And all the people shall say*, Amen.

Cursed be he that taketh reward to slay an innocent person. *And all the people shall say*, Amen.

Cursed be he that confirmeth not the words of this law to do them. *And all the people shall say*, Amen.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all the nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the young of thy flock. Blessed shall be thy basket and thy kneadingtrough. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The LORD shall cause thine enemies that rise up against thee to be smitten before thee: they shall come out against thee one way, and shall flee before thee seven ways. The LORD shall command the blessing upon thee in thy barns, and in all that thou puttest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. The LORD shall establish thee for an holy people unto himself, as he hath sworn unto thee; if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all the peoples of the earth shall see that thou *art called* by the name of the LORD; and they

shall be afraid of thee. And the LORD shall make thee plenteous for good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. The LORD shall open unto thee his good treasury the heaven to give the rain of thy land in its season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them; and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them.

But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy kneadingtrough. Cursed shall be the fruit of thy body, and the fruit of thy ground, the increase of thy kine, and the young of thy flock. Cursed shalt thou be when thou comest in, and cursed shalt thou be when *thou goest* out. The LORD shall send upon thee cursing, *discomfiture, and rebuke*, in all that thou puttest thine

hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken me. The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest in to possess it. The LORD shall smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and shalt flee seven ways before them: and thou shalt be tossed to and fro among all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and there shall be none to fray them away. The LORD shall smite thee with the boil of Egypt, and with the emerods, and with the scurvy, and with the itch, whereof thou canst not be healed. The LORD shall smite thee with madness, and with blindness, and with astonishment of heart: and thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled alway, and there shall be none to save thee. Thou shalt

betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not use the fruit thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shalt be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to save thee. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day: and there shall be nought in the power of thine hand. The fruit of thy ground, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway: so that thou shalt be mad for the sight of thine eyes which thou shalt see. The LORD shall smite thee in the knees, and in the legs, with a sore boil, whereof thou canst not be healed, from the sole of thy foot unto the crown of thy head. The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which thou hast not known, thou nor thy fathers; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all the peoples whither the LORD shall lead thee away. Thou shalt carry much seed out into the field, and shalt gather little in; for the locust shall consume it. Thou shalt plant vineyards and dress them, but thou shalt neither drink of the wine, nor gather

the grapes; for the worm shall eat them. Thou shalt have olive trees throughout all thy borders, but thou shalt not anoint thyself with the oil; for thine olive shall cast its fruit. Thou shalt beget sons and daughters, but they shall not be thine; for they shall go into captivity. All thy trees and the fruit of thy ground shall the locust possess. The stranger that is in the midst of thee shall mount up above thee higher and higher; and thou shalt come down lower and lower. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

And all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: and they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, by reason of the abundance of all things: therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The LORD shall bring a nation against thee from far, from the end of the earth, as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance,

which shall not regard the person of the old, nor shew favour to the young: and he shall eat the fruit of thy cattle, and the fruit of thy ground, until thou be destroyed: which also shall not leave thee corn, wine, or oil, the increase of thy kine, or the young of thy flock, until he have caused thee to perish. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters which the LORD thy God hath given thee; in the siege and in the straitness, wherewith thine enemies shall straiten thee. The man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he hath remaining: so that he will not give to any of them of the flesh of his children whom he shall eat, because he hath nothing left him; in the siege and in the straitness, wherewith thine enemy shall straiten thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; and toward her young one that cometh out from between her feet, and toward her children which she

shall bear; for she shall eat them for want of all things secretly: in the siege and in the straitness, wherewith thine enemy shall straiten thee in thy gates.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. And he will bring upon thee again all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou didst not hearken unto the voice of the LORD thy God. And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whither thou goest in to possess it. And the LORD shall scatter thee among all peoples, from the one end of the earth even unto the other end of the earth; and there thou shalt serve other gods, which thou hast not known, thou nor thy fathers, even wood and stone. And among these nations shalt thou find no ease, and there shall be no rest for the sole of thy foot: but the LORD shall give thee there

a trembling heart, and failing of eyes, and pining of soul: and thy life shall hang in doubt before thee; and thou shalt fear night and day, and shalt have none assurance of thy life: in the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart which thou shalt fear, and for the sight of thine eyes which thou shalt see. And the LORD shall bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it no more again: and there ye shall sell yourselves unto your enemies for bondmen and for bondwomen: and no man shall buy you.

ORATION IV

THE COVENANT IN THE LAND OF MOAB

PREFACE

These are the words of the covenant which the LORD *commanded Moses to make with the children of Israel in the land of Moab, beside the covenant which he made with them in Horeb. And Moses called unto all Israel, and said unto them:*

Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land; the great temptations which thine eyes saw, the signs, and those great wonders: but the LORD hath not given you an heart to know, and eyes to see, and ears to hear, unto this day. And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot. Ye have not eaten bread, neither have ye drunk wine or strong drink: that ye might know that I am the LORD your God. And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them: and we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half tribe of the Manassites. Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

Ye stand this day all of you before the LORD your God; your heads, your tribes, your elders, and your officers, even all the men of Israel, your little ones, your wives, and thy stranger that is in the midst of thy camps, from the hewer of thy wood unto the drawer of thy water: that thou shouldest enter into the covenant of the LORD thy God,

and into his oath, which the LORD thy God maketh with thee this day: that he may establish thee this day unto himself for a people, and that he may be unto thee a God, as he spake unto thee, and as he sware unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day before the LORD our God, and also with him that is not here with us this day: (for ye know how we dwelt in the land of Egypt; and how we came through the midst of the nations through which ye passed; and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them:) lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go to serve the gods of those nations; lest there should be among you a root that beareth gall and wormwood; and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the stubbornness of mine heart, to destroy the moist with the dry: the LORD will not pardon him, but then the anger of the LORD and his jealousy shall smoke against that man, and all the curse that is written in this book shall lie upon him, and the LORD shall blot out his name from under heaven. And the LORD shall separate him unto evil out of all the tribes of Israel, according to *all the curses of* the covenant that is written in this book

of the law. And the generation to come, your children that shall rise up after you, and the foreigner that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses wherewith the LORD hath made it sick; and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath: even all the nations shall say, Wherefore hath the LORD done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they forsook the covenant of the LORD, the God of their fathers, which he made with them when he brought them forth out of the land of Egypt; and went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them: therefore the anger of the LORD was kindled against this land, to bring upon it all the curse that is written in this book: and the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as at this day. The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have

set before thee, and thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the peoples, whither the LORD thy God hath scattered thee. If any of thine outcasts be in the uttermost parts of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee: and the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the LORD, and do all his commandments which I command thee this day. And the LORD thy God will make thee plenteous in all the work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy *fathers: if thou* shalt obey the voice of the LORD thy God,

to keep his commandments and his statutes which are written in this book of the law; if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, and make us to hear it, that we may do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgements, that thou mayest live and multiply, and that the LORD thy God may bless thee in the land whither thou goest in to possess it. But if thine heart turn away, and thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce unto you this day, that ye shall surely perish; ye shall not prolong your days upon the land, whither thou passest over Jordan to go in to possess it. I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live, thou and thy seed: to love the LORD thy God, to obey

his voice, and to cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

And Moses went and spake these words unto all Israel. And he said unto them:

I am an hundred and twenty years old this day; I can no more go out and come in: and the LORD hath said unto me, Thou shalt not go over this Jordan. The LORD thy God, he will go over before thee; he will destroy these nations from before thee, and thou shalt possess them: and Joshua, he shall go over before thee as the LORD hath spoken. And the LORD shall do unto them as he did to Sihon and to Og, the kings of the Amorites, and unto their land; whom he destroyed. And the LORD shall deliver them up before you, and ye shall do unto them according unto all the commandment which I have commanded you. Be strong and of a good courage, fear not, nor be affrighted at them: for the LORD thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee.

And Moses called unto Joshua, and said unto him in the sight of all Israel:

Be strong and of a good courage: for thou shalt go with this people into the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it. And the LORD, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

* * *

And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, *and unto all the elders of Israel. And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, when all Israel is come to appear before the* LORD *thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the* LORD *your God, and observe to do all the words of this law; and that their children, which have not known, may hear, and learn to fear the* LORD *your God, as long as ye live in the land whither ye go over Jordan to possess it.*

The Song of Moses

PREFACE

And the LORD *said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tent of meeting, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tent of meeting. And the* LORD *appeared in the Tent in a pillar of cloud: and the pillar of cloud stood over the door of the Tent. And the* LORD *said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the strange gods of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day, Are not these evils come upon us because our God is not among us? And I will surely hide my face in that day for all the evil which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach thou it the children of Israel: put it in their mouths, that this song may be a witness for me against the*

children of Israel. For when I shall have brought them into the land which I sware unto their fathers, flowing with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and despise me, and break my covenant. And it shall come to pass, when many evils and troubles are come upon them, that this song shall testify before them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I sware. So Moses wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, *saying, Take this book of the law, and put it by the side of the ark of the covenant of the* LORD *your God, that it may be there for a witness against thee. For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the* LORD; *and how much more after my death? Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears,*

and call heaven and earth to witness against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do that which is evil in the sight of the LORD, *to provoke him to anger through the work of your hands.*

And Moses spake in the ears of all the assembly of Israel the words of this song, until they were finished.

The LORD our Rock

Give ear, ye heavens, and I will speak;
And let the earth hear the words of my mouth:
My doctrine shall drop as the rain,
My speech shall distil as the dew;
As the small rain upon the tender grass,
And as the showers upon the herb:
For I will proclaim the name of the LORD:
Ascribe ye greatness unto our God.
The Rock, his work is perfect;
For all his ways are judgement:
A God of faithfulness and without iniquity,
Just and right is he.
They have dealt corruptly with him, they are not his children, it is their blemish;
They are a perverse and crooked generation.

Do ye thus requite the LORD,
O foolish people and unwise?
Is not he thy father that hath bought thee?
He hath made thee, and established thee.
Remember the days of old,
Consider the years of many generations:

Ask thy father, and he will shew thee;
Thine elders, and they will tell thee:
When the Most High gave to the nations their inheritan
When he separated the children of men,
He set the bounds of the peoples
According to the number of the children of Israel.
For the LORD'S portion is his people;
Jacob is the lot of his inheritance.
He found him in a desert land,
And in the waste howling wilderness;
He compassed him about, he cared for him,
He kept him as the apple of his eye:
As an eagle that stirreth up her nest,
That fluttereth over her young,
He spread abroad his wings, he took them,
He bare them on his pinions:
The LORD alone did lead him,
And there was no strange god with him.
He made him ride on the high places of the earth,
And he did eat the increase of the field;
And he made him to suck honey out of the rock,
And oil out of the flinty rock;
Butter of kine, and milk of sheep, with fat of lambs,
And rams of the breed of Bashan, and goats,
With the fat of kidneys of wheat;
And of the blood of the grape thou drankest wine.

But Jeshurun waxed fat, and kicked:
Thou art waxen fat, thou art grown thick, thou art become sleek:
Then he forsook God which made him,
And lightly esteemed the Rock of his salvation.
They moved him to jealousy with strange gods,
With abominations provoked they him to anger.
They sacrificed unto demons, which were no God,
To gods whom they knew not,
To new gods that came up of late,
Whom your fathers dreaded not.
Of the Rock that begat thee thou art unmindful,
And hast forgotten God that gave thee birth.

And the LORD saw it, and abhorred them,
Because of the provocation of his sons and his daughters.
And he said, "I will hide my face from them,
I will see what their end shall be:
For they are a very froward generation,
Children in whom is no faith.
They have moved me to jealousy with that which is not God;
They have provoked me to anger with their vanities:
And I will move them to jealousy with those which are not a people;
I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger,
And burneth unto the lowest pit,
And devoureth the earth with her increase,
And setteth on fire the foundations of the mountains.
I will heap mischiefs upon them;
I will spend mine arrows upon them:
They shall be wasted with hunger, and devoured wit
burning heat
And bitter destruction;
And the teeth of beasts will I send upon them,
With the poison of crawling things of the dust.
Without shall the sword bereave,
And in the chambers terror;
It shall destroy both young man and virgin,
The suckling with the man of gray hairs.
I said, I would scatter them afar,
I would make the remembrance of them to cease fron
among men:
Were it not that I feared the provocation of the enemy,
Lest their adversaries should misdeem,
Lest they should say, Our hand is exalted,
And the LORD hath not done all this."

For they are a nation void of counsel,
And there is no understanding in them.
Oh that they were wise, that they understood this,
That they would consider their latter end!

How should one chase a thousand,
And two put ten thousand to flight,
Except their Rock had sold them,
And the LORD had delivered them up?
For their rock is not as our Rock,
Even our enemies themselves being judges.
For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter:
Their wine is the poison of dragons,
And the cruel venom of asps.

"Is not this laid up in store with me,
Sealed up among my treasures?
Vengeance is mine, and recompence,
At the time when their foot shall slide:
For the day of their calamity is at hand,
And the things that are to come upon them shall make haste."
For the LORD shall judge his people,
And repent himself for his servants;
When he seeth that their power is gone,
And there is none remaining, shut up or left at large,
And he shall say, "Where are their gods,
The rock in which they trusted,

Which did eat the fat of their sacrifices,
And drank the wine of their drink offering?
Let them rise up and help you,
Let them be your protection.
See now that I, even I, am he,
And there is no god with me:
I kill, and I make alive;
I have wounded, and I heal:
And there is none that can deliver out of my hand.
For I lift up my hand to heaven,
And say, As I live for ever,
If I whet my glittering sword,
And mine hand take hold on judgement;
I will render vengeance to mine adversaries,
And will recompense them that hate me.
I will make mine arrows drunk with blood,
And my sword shall devour flesh;
With the blood of the slain and the captives,
From the head of the leaders of the enemy."

Rejoice, O ye nations, with his people:
For he will avenge the blood of his servants,
And will render vengeance to his adversaries,
And will make expiation for his land, for his people.

And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun. And Moses made an end of speaking all these words to all Israel: and he said unto them, Set your heart unto all the words which I testify unto you this day; which ye shall command your children, to observe to do all the words of this law. For it is no vain thing for you; because it is your life, and through this thing ye shall prolong your days upon the land, whither ye go over Jordan to possess it.

THE LAST WORDS OF MOSES

PREFACE

And the LORD *spake unto Moses that selfsame day, saying, Get thee up into this mountain of Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me in the midst of the children of Israel at the waters of Meribah of Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. For thou shalt see the land before thee; but thou shalt not go thither into the land which I give the children of Israel.*

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said:

I

The LORD came from Sinai,
And rose from Seir unto them;
He shined forth from mount Paran,
And he came from the ten thousands of holy ones:
At his right hand was a fiery law unto them.
Yea, he loveth the tribes;
All their holy ones are in thy hand:
And they sat down at thy feet;
Every one received of thy words.

II

Moses commanded us a law, an inheritance for the assembly of Jacob (and he was king in Jeshurun), when the heads of the people were gathered, all the tribes of Israel together.

OF REUBEN

Let Reuben live, and not die;
And *let not* his men be few.

Of Judah

Hear, Lord, the voice of Judah,
And bring him in unto his people:
With his hands he contended for himself;
And thou shalt be an help against his adversaries.

Of Levi

Thy Thummim and thy Urim are with him whom thou lovest,
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;
Who said of his father, and of his mother, I have not seen him,
Neither did he acknowledge his brethren,
Nor knew he his own children.
For they have observed thy word,
And keep thy covenant.
They shall teach Jacob thy judgements,
And Israel thy law:
They shall put incense before thee,
And whole burnt offering upon thine altar.
Bless, Lord, his substance,
And accept the work of his hands:
Smite through the loins of them that rise up against him,
And of them that hate him, that they rise not again.

Of Benjamin

The beloved of the LORD shall dwell in safety by him;
He covereth him all the day long,
And he dwelleth between his shoulders.

Of Joseph

Blessed of the LORD be his land;
For the precious things of heaven, for the dew,
And for the deep that coucheth beneath,
And for the precious things of the fruits of the sun,
And for the precious things of the growth of the moons,
And for the chief things of the ancient mountains,
And for the precious things of the everlasting hills,
And for the precious things of the earth and the fulness thereof,
And the good will of him that dwelt in the bush:
Let the blessing come upon the head of Joseph,
And upon the crown of the head of him that is prince among his brethren.
The firstling of his bullock, majesty is his;
And his horns are the horns of the wild-ox:
With them he shall push the peoples, all of them,
Even the ends of the earth:
And they are the ten thousands of Ephraim,
And they are the thousands of Manasseh.

Of Zebulun and Issachar

Rejoice, Zebulun, in thy going out,
And Issachar, in thy tents.
They shall call the peoples unto the mountain;
There shall they offer sacrifices of righteousness:
For they shall suck the abundance of the seas,
And the hidden treasures of the sand.

Of Gad

Blessed be he that enlargeth Gad:
He dwelleth as a lioness,
And teareth the arm, yea, the crown of the head.
And he chose the first part for himself,
For there was a ruler's portion reserved;
And he came with the heads of the people,
He executed the justice of the LORD,
And his judgements with Israel.

Of Dan

Dan is a lion's whelp,
That leapeth forth from Bashan.

Of Naphtali

O Naphtali, satisfied with favour,
And full with the blessing of the LORD,
Possess thou the west and the south.

OF ASHER

Blessed be Asher above sons;
Let him be acceptable unto his brethren,
And let him dip his foot in oil.
Thy bars shall be iron and brass;
And as thy days, so shall thy strength be.

III

There is none like unto God, O Jeshurun,
Who rideth upon the heaven for thy help,
And in his excellency on the skies.
The eternal God is thy dwelling place,
And underneath are the everlasting arms.
And he thrust out the enemy from before thee,
And said, Destroy.
And Israel dwelleth in safety,
The fountain of Jacob alone,
In a land of corn and wine;
Yea, his heavens drop down dew.
Happy art thou, O Israel,
Who is like unto thee?
A people saved by the LORD,
The shield of thy help,
And that is the sword of thy excellency!
And thine enemies shall submit themselves unto thee;
And thou shalt tread upon their high places.

And Moses went up from the plains of Moab unto mount Nebo, to the top of Pisgah, that is over against Jericho. And the LORD *shewed him all the land of Gilead, unto Dan; and all Naphtali, and the land of Ephraim and Manasseh, and all the land of Judah, unto the hinder sea; and the South, and the Plain of the valley of Jericho the city of palm trees, unto Zoar. And the* LORD *said unto him, This is the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the* LORD *died there in the land of Moab, according to the word of the* LORD. *And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulchre unto this day.*

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping in the mourning for Moses were ended.

And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD *commanded Moses.*

And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD *knew face to face; in all the signs and the wonders, which the* LORD *sent him to do in*

the land of Egypt, to Pharaoh, and to all his servants, and to all his land; and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.

NOTES

Footnotes

CERTAIN portions of the text of *Deuteronomy* are in the present edition arranged as footnotes. This arrangement is not intended to imply that they are 'glosses,' or in any way of less authenticity than the rest. The suggestion is merely that these sentences show a parenthetic remoteness from their context such as in a modern book would be signified by the use of footnotes. This usage has been more fully stated in a note to the volume of the Modern Reader's Bible containing the *Wisdom of Solomon*, page 175.

TITLE: DEUTERONOMY

The title 'Deuteronomy' is a curious one. It is a Greek expression meaning 'second law' or 'repeated law.' In this sense it is used in the Septuagint (chapter xvii. 18), where the R. V. reads:

> [*The king*] *shall write him a copy of this law in a book, out of that which is before the priests the Levites.*

But the Greek of the Septuagint means 'this repetition of the law' [*deuteronomion*], not *copy of this law:* and on this mistranslation the traditional title of the book has been founded.

TITLE PAGE

Verses 1, 2, of chapter i seem to constitute (in modern phrase) a 'title page' of the whole book. Compare *Proverbs* volume, page 1. The district so exactly located is the scene of all that comes within the book; the local indication in the title to the fourth oration is general, and does not conflict with the title of the whole in these verses. There is a title page with a similar amount of exactness to the *Book of Tobit.*

Oration I

Preface. The point of this brief preface is to define the exact date of the first oration, and so approximately of those which follow, just as the title page to the whole book has exactly defined the place in which these speeches were delivered. When it is recollected that unity is given to *Deuteronomy* as a literary whole by the idea of its being a Farewell to Israel, then it will seem only natural to find prefatory matter bringing the scene to the final halting-place of Moses with the people, and the final month of the hero's life.

To declare this law, saying . . . It may be worth while to remind the reader that the word *law* has a wider sense in biblical than in modern English. Besides what is of the nature of ordinance and commandment it will include histories connected with these (the Law and the Prophets); more than this, the *'law of the Lord'* extends to all revealed literature (Psalm i. 2,

etc.). So in the present work, the phrase *this law* in this preface introduces, not actual law, but an oration on the subject of law; and the phrase later on (preface to Oration III) seems to signify the Ceremonial of the Blessing and the Curse (see note).

Title of the Oration. It is easy to infer from the clear argument of this first speech the title: MOSES' ANNOUNCEMENT OF HIS DEPOSITION. The historic survey leads up to this point of God's refusal, repeated after Moses' intercession, to allow Moses to lead the people into the land of promise; and the exhortation which makes the rest of the speech takes its rise from the same consideration, — that the commandments of Moses can now be neither added to nor diminished, it remains to keep them.

Argument of the Oration. 1. Historic survey of the authority wielded by Moses: its supremacy revealed in appointment of subordinates — rebellion against it at Kadesh-barnea led to the thirty-eight years' wandering in the wilderness until the rebellious generation was consumed, Moses himself being involved in the Divine wrath — these years spent in peace in the neighbourhood of nations the Israelites were not permitted to touch — then a new era appears in which panic goes before their steps, Moses still ordaining what people to spare and what to exterminate, and dividing the conquered lands — Moses' personal hopes rise with this change of fortune: but God denies his prayer, and finally confirms his deposition. 2. Exhortation. By this deposition Moses' work of lawgiver stands as a complete whole: it remains to obey — they must remember

the original giving of the law on Horeb, voice without form: so they must make no form — nor worship the hosts of heaven, which God has divided among all nations, but Israel is a people of inheritance kept by God for himself — he will be jealous for his inheritance (Moses himself has experienced this Divine jealousy) — yet over judgment mercy preponderates (which last makes the peroration of the speech).

[Here may be noted the distinction of this from the following oration: in this first it is general authority of Moses that is treated, and a general view of the law; in the second, Moses' special prerogative as an interpreter of God's statutes is made prominent, and these statutes, as a whole and in detail, follow.]

Also the LORD was angry with me for your sakes. These words, or an allusion to the circumstance in other words, occur five times (in the Bible numbering: i. 37, iii. 23, iv. 21, xxxi. 14, xxxii. 51). The last explains more fully the incident on which they are founded (with which compare *Numbers*, chapter xx. 10). They form a most important thread of connection through the different parts of the book (see Introduction, page xvii).

The footnotes. It is obvious that the passages printed as footnotes to this oration are not intended as part of the speech. They are notes, chiefly on the aboriginal settlement of the regions mentioned in the speech by races of giants. Compare *Genesis*, chapter xiv. 5.

Page 25. *Then Moses separated three cities*, etc. This is an editorial conclusion to the first oration. The historic survey in that oration has been carried to the complete establishment *of a portion of* Israel on the east of Jordan: the note adds a

detail of this omitted in the speech — the final act of appointing cities of refuge in the east Jordanic district. It also may serve as a time link between Orations I and II, if it be understood to imply that the appointment of these cities was made between the delivery of the first and the second oration. The *then* favours this view.

Oration II

Preface. The second oration is a natural sequel of the first, dealing elaborately and in detail with what the first oration opened in general terms. The first oration had presented the law of Moses as now brought to completeness, and made appeal for obedience to this law. The second oration announces that "this is the law" of which the former speech had spoken.

Title. I have varied widely from the usual interpretation of *Deuteronomy* in giving to this second oration the title: THE DELIVERY OF THE COVENANT TO THE LEVITES AND ELDERS. I must premise that I am making two orations (II and III) of what is usually considered a single discourse (see on Preface to Oration III). But the two are closely connected in time, and may be understood as delivered on the same day (though *this day* has not necessarily a literal significance in *Deuteronomy:* compare chapter ix. 1); in any case, the close of Oration II makes provision for the ceremony which leads to Oration III. There is no doubt about the occasion of what I am calling the third oration; but what, according to my arrangement, is the exact point of Oration II?

I take my idea of its title from the following passage in chapter xxxi. 24.

> *And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying, Take this book of the law, and put it by the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck; behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death? Assemble unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to witness against them.*

The association of this passage with the occasion of Oration II just gives the purport for the speech which is required. The first speech, by announcing Moses' deposition, implied the end of that state of things under which the leader had proclaimed each ordinance as it came to him. They henceforth make a whole: a written 'Book of the Covenant,' which is recited or read at the conclusion of Oration II. Passing out of Moses' hands, the law must be given into the custody of the Levites and elders; the passage cited above describes the confiding of the written volume to the Levites to be placed by the ark, and the summoning of the elders and officers that Moses may speak *these words in* their ears. It is true that the second oration

is, in its prefaee, described as delivered to 'all Israel.' But this gives just the combination suggested by my title to Oration II: Moses addresses the law to the Levites and elders in the presence of the whole people. In this way it is easier to understand the words, "call heaven and earth to witness against them," as following the mention of Levites, elders and officers.

The only difficulty is that the extract cited above appears, not in connection with the second oration, but in the preface to the Song of Moses. But the reference of the paragraph cannot be to the Song, for the means of preserving and handing this down have occupied the preceding paragraph. It is clearly the Book of the Covenant which is to be laid by the ark. Nor can the position of this paragraph in the preface to the Song imply that what this paragraph describes took place at that time; because part of the incident is the calling an assembly "that I may call heaven and earth to witness against them," — words that fit in with the Book of the Covenant and its sequel ceremonies, but not with Moses' Song. The suggestion is that the paragraph describes what took place earlier, but, for some reason, is mentioned later. And the reason is not difficult to discover. This preface begins by describing the arrangements for the *oral* transmission of the Song, and it proceeds to tell how analogous steps had been taken for the custody and reading of the *written* law.

No doubt the matter is not free from difficulty, but there seems foundation enough for connecting this second oration with an assembly in which Moses, in the presence of the whole people,

is delivering his Book of the Covenant into the charge of the Levites and elders.

Argument of Oration II. This is not so much a logical order of thought as a (faintly marked) pendulum swing between future and past. — Introduction: The Law from Sinai, delivered by actual voice of God, so terrified the people that they begged that Moses should stand as interpreter between God and themselves: the statutes so interpreted are now gathered into one whole. — Moses commences with the Name of Jehovah, the whole-hearted love for Jehovah, His law to be ever present with the people — [future] the enjoyment of the promised land shall not lead them to tempt God, but their children's inquiries shall be answered with the story of the deliverance from Egypt [past] — [future] when the nations are being conquered they shall not make alliances with them (for they are a peculiar people to Jehovah) but shall make all that pertains to idolatry a devoted thing — [past] the memory of the way God has led them shall teach them that their wealth is not of their making, but God has given them power to get wealth — [future] when the nations perish before their arms they shall not think that for their righteousness the enemy is overthrown, but [past] shall remember all their stiffnecked rebellions: yet what has God required of them but love and obedience? — [future] the land into which they are to enter is not, like Egypt, a land depending upon human labour for fertility, but directly upon God's rain from heaven: disobedience will thus mean loss of the increase of the land, until they perish from it — so the oration returns to *its starting-point*: the law to be ever present with them. For

conclusion, mention is made of the ceremonial of the Blessing and the Curse (which is the subject of the next oration): but first the Book of the Covenant is recited at length.

Pages 31–2. The variations in the Law from Sinai, as it appears here and in *Exodus*, are most simply explained by understanding that the brief words of command, here printed in capitals, are all that is to be considered as actual words of God: the rest is the comment of Moses. These variations include entirely different reasons assigned in the two accounts for the observance of the Sabbath.

Page 39. *The LORD thy God will send the hornet among them.* This is in the *Wisdom of Solomon* enlarged upon as a form of mercy to the enemies of God (page 103 in that volume of the M. R. B.).

Page 45: footnote. These sentences are recognised as one of the greatest difficulties in the whole book. Quite apart from the historical questions they raise, they seem entirely disconnected from their context. Three different kinds of explanation have been offered. 1. That they are out of their place, or else lost. This cannot be entertained here, as this series accepts the text of the R. V. 2. A spiritual explanation, founded on the meaning of the names of places. [Thus Mr. Waller, in Cop Ellicott's Commentary for Schools: "From certain 'wells of water' — the wells of the children of Jaakan (crooked-ness) — the people of God take their journey to the scene of the priest's death. From thence to Hor-hagidgad or Gudgodah, the mount of the 'troop,' or 'band' (Sinai is the mount 'congregation' in the Old Testament, Zion in the New),

and thence to *a land of rivers of water*. It is only another way of relating how from the wells of the Law we pass to the rivers of living water opened by the Gospel. But we must pass *by way of the cross of Christ*." There are rabbinical interpretations of the same kind, with different meanings.] Such methods of interpretation belong to hermeneutics, which take in secondary and mystic senses. But they have no place in literary interpretation, which seeks the primary or natural sense, if for no other reason, because the passage so understood would stand alone in the book, all the rest of it admitting a natural meaning (whatever additional and mystic senses may be added to it). 3. The third alternative, which I have adopted, is to understand the words as a 'footnote,' commenting upon the word *ark* in the text, here mentioned for the first time in this book. The note concerns itself with the point in the journeyings where the Levites were first separated as custodians of this ark, in which the Law of Sinai had been placed. Even as a footnote the words are far from seeming natural. But this explanation has the advantage of being supported by five other places in which similar footnotes occur (chapters ii. 10–12; 20–23; iii. 9, 11, 14, of the Bible numbering). A further confirmation is the change in these verses from the first to the third person. The objection that the words *the LORD thy God* are inappropriate in a footnote may be met by supposing the last part of the note to be a (free) quotation from the Book of the Covenant (compare chapter xviii. 1, 2).

The Book of the Covenant

Chapters xii to xxvi (inclusive) evidently contain the 'Book of the Covenant,' the central point of *Deuteronomy*, that which all the rest is to enforce. [The full phrase (*Exodus*, chapter xxiv. 7) does not occur in *Deuteronomy;* but the separate words 'book' and 'covenant' are found repeatedly.] Like the similar books of the covenant elsewhere in Bible history, it does not consist of laws only, but these are formally introduced, and the whole is concluded with exhortation and promise. The style of this Book of the Covenant is popular and spiritual, rather than technical.

Oration III

Between the Book of the Covenant and the third oration is found a succession of paragraphs which needs careful study.

1. An ordinance enjoining the Ceremony of the Blessing and the Curse as an institution to be observed on the other side of Jordan. [The words *Thou shalt write upon* (*the stones*) *all the words of this law* mean that the Curses and the Blessings are to be so written. This is appropriate and practicable; whereas the Book of the Covenant would be far too long for writing upon an altar. Compare, moreover, the phraseology used in the *Book of Joshua* where the fulfilment of this ordinance is narrated (chapter viii. 32, 34): *And he wrote there upon the stones a copy of the law of Moses . . . and afterward he read*

all the words of the law, the blessing and the curse, according to all that is written in the book of the law.]

2. A paragraph which seems to describe the commencement of a ceremonial: *And Moses and the priests the Levites spake unto all Israel, saying, Keep silence, and hearken, O Israel; this day thou art become the people of the LORD thy God, etc.*

3. A paragraph that apparently describes Moses arranging a ceremonial, though a ceremonial connected with the other side of Jordan: *And Moses charged the people the same day, saying, These shall stand upon mount Gerizim . . . And the Levites shall answer, etc.*

4. A Series of Curses in full ritual form, with the *Amen* of the people [but no similar ritual of Blessings].

5. Blessings, not in ritual form, but in oratorical language [the first and second persons used, not the third person; flowing sentences, etc.].

6. In similar oratorical form, and at great length, a series of Curses.

It appears to me impossible to explain this succession of paragraphs except by understanding a REHEARSAL OF THE CEREMONY OF THE BLESSING AND THE CURSE. Ground similar to the valley between Ebal and Gerizim is chosen, Moses arranges the Ceremonial (as he afterwards teaches the Song), and it proceeds in ritual form as far as the close of the Curses. Then (as it is only a rehearsal) Moses interrupts it, takes the matter in his own hands, and himself, in the language of oratory, deals with the Blessings, and subsequently with the Curses. This *constitutes the* third oration.

Argument. There is no logical argument, for it is all peroration. The matter of the Blessings constitutes a single paragraph. The matter of the Curses makes three lengthy paragraphs: the first painting in general terms the threatened woes — the second enforcing the thought: All these shall come because they have not hearkened unto the voice of the LORD, and foreshadowing the mystic 'enemy' — the third starts with the 'glorious and fearful Name': and carries forward the ruin to a climax by which the original deliverance from Egypt is reversed in a voluntary slavery.

Oration IV

Preface and Title. The brief preface does not imply any locality different from the locality of the rest of the book. It speaks of a second 'covenant' between the LORD and Israel, *beside the covenant which he made with them in Horeb.* These last words relate to the covenant which began with the giving of the Law from Sinai, was continued in the separate statutes 'interpreted' to the people by Moses, and brought into a complete whole in the 'Book of the Covenant,' with which the two previous speeches have associated themselves. A 'covenant' with God is to be understood, not as a specific act (like the signing of a bond) to be performed once for all, but as a ceremonial (like the coronation of a monarch) recognising what is already in existence. Thus a covenant ceremony is designed for repetition, and there is nothing to create difficulty in finding a second covenant celebrated in the same place, and at but a short interval of time after the other.

But in such repeated ceremonials the matter of the covenant may vary, as occasion may suggest. Is there anything in the occasion, or in the matter of this fourth oration, to make any material difference in the ceremonial so celebrated? Two differences are noticeable. 1. In the occasion: it is the final appeal of Moses, and at the close he retires from the leadership, and installs Joshua in his place. 2. There is a notable addition to the matter of Moses' address, as compared with that of previous addresses. Hitherto he has treated the people as a whole: now for the first time the ideas of personal or tribal, as distinguished from national righteousness, comes in. It might seem desirable to convey this by the title: but as the oration is almost given a title by the biblical introduction of it, I have thought it best to keep to this: THE COVENANT IN THE LAND OF MOAB.

Argument. After a brief historic review the speaker seems to survey the different classes of people standing before him, the survey including those who will be found in future scenes of the same kind: he thus at once reaches his main theme. If (1) any man or woman, or (2) family or tribe, shall be nourishing evil in their hearts, and thinking to escape in the general righteousness: that man or woman shall be separated unto evil out of all the tribes of Israel, the land of that family or tribe shall be as Sodom. — Then there is a promise of mercy upon repentance as in previous addresses — then a final appeal — and the personal farewell.

Page 104. *To destroy the moist with the dry.* This is of course a proverbial expression: compare the *green tree and the*

dry in *Ezekiel*, chapter xx. 47, and *Luke* xxiii. 31. The general sense of the passage is clear: the individual evil-doer has no fear of so infecting the rest of the nation with his evil as to draw down the curse (compare the echo of the passage in *Hebrews*, chapter xii. 15). The construction of the English sentence is peculiar: a negative seems wanted before the words *to destroy*, etc. I presume a negative is involved in the expression *bless himself*, which is equivalent to 'except himself from the curse': so that the whole is, 'he shall except himself from the fear of destroying the moist with the dry.'

Page 105. *The secret things belong unto the LORD our God: but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.* The context makes the meaning: *the secret things* (of the sin) are for God to discover, but the judgment when revealed is before us for ever as a warning.

Page 109. *And Moses wrote this law and delivered it, etc.* This passage (chapter xxxi. 9–13 of the Bible numbering) must be distinguished from the somewhat similar passage in the preface to the Song (chapter xxxi. 24–9). The first is an editorial note to Oration IV, with respect to its being read to the people on subsequent occasions. The word 'law' covers 'legal exhortation,' and the further words, *Assemble the people, the men and the women and the little ones, and thy stranger that is within thy gates*, connect themselves with the commencement of this oration. On the other hand, the later passage (as already pointed out above, page 144) relates to the delivery of the (other) Book of the Covenant to the Levites and elders be-

fore the ceremony extending through Orations II and III: the Levites to have the custody of the book, and the elders to receive Moses' charge in public as representatives of the people.

The Song of Moses

Preface. The preface consists of three parts: 1. The circumstances under which Moses received the command to compose and teach this Song; and how he composed and taught it. 2. The similar means used to ensure the preservation of the Book of the Covenant, and the teaching it (through the elders) to the people. 3. Resuming 1, the preface describes the reciting of the Song before the people.

Metre. The Song of Moses and the Last Words of Moses are in what may be called 'Antique Metre.' The law of this is very simple. A unit or 'strain' of this metre is a single couplet of alternate parallelism, of which either line may be strengthened by an additional line, but not both.[1]

Argument of the Song. The line of thought seems to be a pendulum movement, swaying between descriptions of God and Israel. After a prelude the keynote of the Song is struck in the word *Rock* as applied to the righteous Jehovah in contradistinction to the perverse people. Then a long succession of verses depicts the tenderness and bounty of God to his people of inheritance — a turning-point is found where *Jeshurun waxes fat and kicks* — the next division of the ode is filled with the

[1] *The subject* will be more fully explained in a subsequent volume.

judgments of the unswerving God — for the next section the poet is reflecting on the blindness of Israel, and the loathly gods which they have preferred to their own Rock — by a sudden turn the Divine Voice is heard meditating on the vengeance he has yet in store for the oppressors of his people — when this has reached a climax a brief conclusion calls upon the nations to rejoice in the rescue of the people of God.

Page 117. *The Rock:* the prominence of this metaphor is interesting in a song adapted to a nation in the wilderness. — *He set the bounds of the peoples according to the number of the children of Israel.* The reference is to a Jewish tradition that the number of nations after the Babel dispersion was seventy, and the number of families of Israel going down to Egypt, seventy also. This is, as a poetic expression, made an example of God's delight in his own: their very numbers he uses in the numbering of the nations. — *Jeshurun.* Used here, and in the Last Words of Moses, and again in *Isaiah*, chapter xliv. 2. It is (if the expression may be allowed) a 'pet name' for God's people. It is a word signifying 'righteous' with an intensive termination.

Editorial Conclusion. This is simply a continuation of the preface: the enforcement of the remembering and acting on the Song. There is a similar preface and editorial conclusion to the next section.

The Last Words of Moses

Preface. This simply describes the command to ascend mount Nebo, and announces the final blessing of Moses.

Metre. See above, Metre of the Song of Moses.

Structure of the Poem. The structure seems to be the General Blessing of Moses, as announced by the preface, with a traditional document inserted in the middle of this, containing the blessings on particular tribes. This is what might be expected from the ceremonial implied. Moses is taking his journey to mount Nebo, never to be seen again; the elders and representatives of the tribes line the route, to bid farewell in the name of the people. The first section is spoken when Moses first appears, and it addresses the people as a whole. The last portion comes when he has traversed the whole line of tribal representatives, and turns to survey the whole people for the last time. The portions between would be spoken separately to separate tribes, then would become collected into a traditional Blessing on the tribes, like that of Jacob. The editor responsible for this concluding part of *Deuteronomy* inserts this document as a whole in its proper place. That this is the correct interpretation of the structure of the poem is suggested by two considerations. 1. The fresh heading or title, coming after nine lines of song, the whole having been regularly introduced by a preface. 2. The continuity of thought between the opening lines and the resumption after the particular blessings: *Who rideth upon the heavens* is a natural sequel to the appearance in heaven of Israel's God *at the commencement.*

Notes

Page 129. *The LORD came from Sinai, etc.* Compare the similar openings to Deborah's Song (*Judges*, chapter v. 4), and the Ode of Habakkuk. The sense of these opening lines is difficult; but the general idea seems to be an expansion of the 'voice out of the fire' which has been prominent in the first and second orations. This fire is symbolic of the law, which would consume its transgressors. — *He loveth the tribes; all their holy ones are in thy hand.* Compare note in the *Job* volume of this series, page 147. It appears as if here the provinces entrusted to the holy ones were tribes, rather than nations.

Editorial Conclusion. A brief account of the passing away of Moses, and the mourning for him.

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